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Christian Hamilton

Lady & Jedburgh



*The Knowledge of things Unknown.*  
 Shewing the Effects of the Planets, and  
 other Altronomical Constellations.  
 With the strange Events that befall Men, Women,  
 and Children, born under them.

Compiled by, *GODFRIDUS, super paladium*  
*de Agricultura Anglicarum.*

Together with the Husbandmans Practice, or  
 Prognostication for ever; as teacheth *Albert,*  
*Alkind, and Ptolomic.*

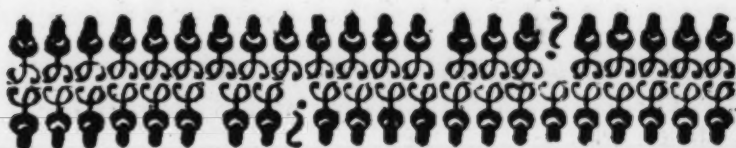
With the Shepherds Prognostication for the wea-  
 ther, and *Pythagoras* his wheel of Fortune.



*This is unknown to many men,*  
*Though it be known to some men.*

London, Printed by R. W. for W. B. Tinsley. 1673.





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and of the Nativity of our Lord, falling on any of the  
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## The Bookseller to the Reader.



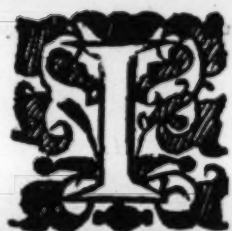
**F**riendly Reader, be pleased to take notice that this is the true and Ancient Book of, *The Knowledge of Things Unknown*: Now newly Printed. in 12 sheets of paper: This Book may be distinguished from some Counterfeit Copies (lately spread abroad) by the Picture above, and by being Printed for,

*William Thackeray.*

# The Book of Knowledge,

Both necessary and useful for the benefit of all people.

Sunday.



If the Nativity of our Lord come on Sunday, winter shall be good, the Spring windy, sweet and hot, Vintage flourishing: Oxen and Sheep multiplied, honey and Milk plentiful: Peace and accord in the Land, yea, all the Sundays in the year profitable, they that be born shall be strong, great and shining, and he that dyeth shall be sound.

Munday.

If it fall on Munday, winter shall be indifferent, Summer dry, or clean contrary: so that if it be rainy and tempestuous, Vintage shall be doubtful: in each Munday of the said year, to enterprize any thing, it shall be prosperous and strong. Who that dyeth shall be sound: The best done shall be proved, and he that falleth into his bed shall soon recover.

Tuesday.

If it come on Tuesday, winter shall be good, the Spring windy, summer fruitful, vintage labourous. Women die, and Ships perish on the Sea. In each Tuesday of the year, to begin a work, it will prosper: he that is born shall be strong and covetous. Dreams pertain to age. He that dyeth shall be sound: The best done shall be proved.

Wednesday.



## Wednesday.

**I**f it come on the Wednesday, winter shall be sharp and hard, the spring windy & evil, summer good, Vintage plentiful, good wit easily found, young men dye, honey sparing, men desire to trabel, and Shipmen sayd with great hazard that pear. In each Wednesday to begin a worke is good.

## Thursday.

**I**f it come on Thursday, winter shall be good, the Spring windy, Summer fruitfull, Vintage plentiful: Kings & Princes in hazard. And in each Thursday to begin a new worke prosperous; he that is bozn shall be of fair speech, & worke-shipfull; he that spetb shall soon be found; theft done by women shall soon be probed. He that sleth in his bed shall soon recover.

## Friday.

**I**f it come on Friday, winter shall be marvellous, the Spring windy and good; summer dye, Vintage plentiful: there shall be trouble of the app: shap and bees perish; Wars dear. In each Friday to begin a worke it shall prosper; he that is bozn shall be profitable and lecherous: he that spetb shall soon be found: theft done by a child shall be probed.

## Saturday.

**I**f it come on the Saturday, winter shall be dark, snow great, fruit plentiful, the spring windy, summer evil, vintage sparing in many places: Wars shall be dear: Men may sick; and Bees die. In no Saturday to begin a worke shall be good, except the course of the Moon alter it:

thet done shall be found, he that flyeth shall turn again to his own : those that are sick; shall long wait, and unethe they shall escape death.

2. Of the Birth of Children in the days of the Week.

**O**n the Sunday who that is bozn, shall be great and shining. Who that is bozn on the Munday shall prosper, if he begin a woꝝk on that day. Who is bozn on tuesday, shall be covetous, and perish with Iron, and hardly come to the last age: and to begin all things is good. He that is bozn on Wednesday, shall lightly learn woꝝds. He that is bozn on the Thursday, shall be stable and woꝝshipfull, and to begin all things is good. He that is bozn on Friday, shall be of long life and Lecherous, and to begin all things is good. He that is bozn on Saturday, shall seldom be profitable, but if the course of the Moon bring it thitherto.

3. The nature and disposition of the Moon in the birth of Children.

The first day *Adam* created.

**I**n the first day of the Moon *Adam* was made : It to do all things is profitable, & that thou sleepest in thy sleep shall be well, and turn into joy : if thou seemest to be overcome, nevertheless thou shalt overcome. A child that is bozn shall soon increase, & be of long life, and rich: he that falleth sick shall long wait, and suffer a long sickness. It is good to let a little blood.

The

The second day *Eve* made.

**I**n the second day of the Moon *Eve* was made, to do an errand is good, to enterprize any thing is profitable: as to to buy and sell, and slye into a ship to make away, and to sow seeds: The best done shall soon be found. Whatsoeuer thou shalt see in sleep, sudden effect it shall haue, whether it be good or evil: to let blood is good: a child that is born soon shall wax, and he shall be a Lecherer: and if a woman probe a Strumpet.

The third day *Cain* was born.

**I**n the third day of the Moon *Cain* was born: Abstain from doing of any thing, except thou wouldst not haue it prosper: dig up roots in the pard & the field: The best done shall soon be found. Whatsoeuer thou seest in thy sleep is naught: the men-child shall grow for the time, but die young. A sick man that falleth in his bed shall trabel, and not escape: To let blood is good.

The fourth day *Abel* was born.

**I**n the fourth day of the Moon *Abel* was born, whatsoeuer thou dost is good, in each trabel: the dream thou seest, hath effect, hope in God and counsel good. A child that is born shall be a good creature and much praised. A man that falleth sick either soon shall be healed, or soon shall die. It is good to let blood.

The fifth day no Sacrament

**I**n the fifth day of the Moon, do nothing of errand, nor work: to receiue the Sacrament is dangerous: he that swerth shall be taken or kil'd; the dream that thou shalt see, shall be well. Beware

ware that thou reject no counsel. A child that is bozn shall dye young : He that falleth in his bed, soon shall dye : to let blood is good.

The sixth day send Children to School.

**I**n the sixth day of the Moon, to send children to school is good, and to use hunting; the dreams that thou shalt see shall not come to passe : but beware thou say nought to any man, nor discover thy counsel. A child bozn shall be of long life, and sickly : a sick man unweath shall escape : to let blood is good.

The seventh day *Abel* was slain.

**I**n the seventh day of the Moon *Abel* was slain. He that falleth sick shall dye : he that is bozn shall be of long life : it is good to let blood and to take drink. A dream that thou seest, long after shall be. Who that flyeth shall soon be found, and these also ; to buy Swine, to tame beasts, to clip hair, & to take all manner of nourishing, is good. A sick man if he be medcin'd he shall be heal'd.

The eight day good to do any thing.

**A**nd in the eight day of the Moon, whatsoeuer thou wilt do is good : All things that thou wilt treat of, to go in counsel ; to buy manicles and beasts, to change foulds of shep ; to lay foundations, to sow seeds, to go in a way. A child that is bozn shall be sick and dye young : but if he live, he shall be a Purchaser. A dream shall be certain, and soon shall be. If thou seest soze things, turn them to the East. Though an old man war sick, he shall live : these shall be found, to let blood it behobeth in the midd of the day.

The

The ninth day *Lamech* born.

**A**nd in the ninth day of the Moon *Lamech* was born: to do all things is profitable: what thing thou wilt enterprize shall come to good effect. A dream that thou seest shall come in the day following, or in the second day: and thou shalt see a sign in the East, and that shall appear in sleep only, within eleben days shall come to to passe. A Child born in all things shall be a Purchaser and good, and of long life. A sick man shall wail much, and arise. Who shall be chased shall not be found; and who that is oppressed shall be comforted. Presume thou not to let blood.

The tenth day *Noah* born.

**A**nd in the tenth day of the Moon was born the Patriark *Noah*. Whatsoever thou wilt do, shall pertain to light: dreams be in vain, and within four daies shall come without peril. A child that is born shall see many countries, & die old. Whatsoever is lost shall be hid: who that is bound shall be unbound: who that flyeth after shall be found: who that selleth in trabel, without peril shall be delibered: who that selleth sick in his bed, he shall long abide: to let blood is good.

The eleventh day *Sem* born.

**A**nd the eleventh day of the Moon, *Sem* was born: It is good to begin a journey: to make a wedding; a dream within four days fulfilled; A child that is born shall be of long life, and religious, and he shall have a sign lovely in the forehead, or in the mouth, or in the eye, & in the latter age he shall be made better. A wench shall



shall have a sign that he shall be learned with wisdom. To trabel is good, & to change solds of shyp from place to place. He that is sick if long sick, shall be healed: each day to be let blood is good.

The Twelfth day *Canaan* born

**A**nd in the twelfth day of the Moon was born *Canaan*, the Son of *Cham*; nothing thou shalt begin, for it is a grievous day. A dream shall be certain, and joy to thee after: that thou seest, within nine days shall be fulfilled. To wed, and to do errands is profitable: that is lost shall be found. A child that is born shall be of long life, angry and honest: a sick man shall be grieved, and arise: who that is taken shall be let go: theft done shall be found. To let blood at even it is good.

The thirteenth day *Noah* planted Vines.

**A**nd in the thirteenth day of the Moon, *Noah* planted Vines, so that to plant Vines, & to gather Grapes is good: After that thou wakest, thy dream shall be, & within four days come to gladness: but take heed the Psalm sand Drizsong. A child born shall come to adberstye, he shall be angry and not long of life. Who that is bound shall be loosed, that is lost shall be found. Who that waereth sick long time shall trabel, & seldom shall recover, but dye. To wed a wife is good, and each day let blood.

The 14 day *Noah* blessed all things.

**T**he fourteenth day of the Moon is a good day and a glad. *Noah* blessed all things: whatsoever thou wilt do, shall come to thee to good purpose. A dream within six days shall be. To make wed.

wedding is good, and to go in the way. Ask of thy friend, or thine enemy, and it shall be done to thee. A child that is bozn shall be a traitor, the sick man shall be changed and rise, and healed by medicine: to let blood is good.

The 15. day confusion of Languages.

**A**nd in the 15 day of the Moon, tongues were divided: do no work, begin no work, for it is a grievous day. A sick man shall long travel, but he shall escape. A dream that thou seeest nothing shall annoy, but come to good event. A child bozn shall die young: that is lost shall be found: to let blood is good.

The 16. day Pythagoras born.

**A**nd in the 16 day of the Moon, Pythagoras was bozn, & the auther of Philosophy: to buy and sell is good, & to tame Oxen & other beasts: a dream is not good, after long time it shall come and it shall be harmful: to take a wife, and make wedding is good; Folds of sheep from place to place to change is good. A child that is bozn shall be of long life, but he shall be poor, forsworn and accursed. A sick man if he change his place, he shall live: to let blood is good.

The 17. day, ill to be an Emb. Madour.

**I**n the 17. day of the Moon it is evil to do any errand: a dream that thou seeest after long time shall be, or within 30 days. A child that is bozn shall be silly: he that is sick shall be much grieved and arise: he that is lost shall be found: to send children to school, to be wedded, to make medicine, and to take it is good but not to let blood.

The

The 18. day, good to enterprise any thing.

**A**nd in the 18. day of the Moon, it is good for all things to be done; namely to begin houses, and to set childzen to school: dreames are good and shall be done within twenty days: who that sickness hath, shall soon rise, or long be sick, and then recover: thest done shall be found: a man child now bozn, shall be baliant and eloquent, pzoud, unpeaceable, and not long of life: a maid child then bozn shall be chaff, labozious, serbiceable, and better in her latter age: they shall both be marked about the knees. Not so hardy be thou as to let blood this day.

The 19. day, a day indifferent.

**I**n the 19. day of the Moon, it is indifferent to begin any thing: dreames shall come within 20 days: who that hath sickness shall soon rise, if he take Medicine: thest then done shall not be found: a man child then bozn, shall be true, big in sight, wise, eber war better and better in great worzhip, and have a mark in the bzow. A Maide child then bozn, shall then be right sick: yet wedded to one man: that day is good to blessed.

The 20. day, *Isaac* blessed his Son.

**A**nd in the 20 day of the Moon, *Isaac* blessed his Son: whatsoeuer thou wilt do is good. A dream that thou seest shall appear, but tell it to no man: To make a wedding is good: to buy a serbant, to build houses, to change foulds of shep from place to place: to tame beastes, and to sow seeds is good: a child that is bozn shall be a fighter, and he shall have many arribing: that is lost shall be

be found : to change beds is good : a sick man shall long wait, or soon arise : to let blood at even is good.

The 21. day, *Saul* was born.

**I**n the 21. day of the Moon *Saul* was born, first King of the Jews. A dream is true, & will come to pass within 4 days : A child that is born shall find much evil, he shall be a thief and witty, or a traitor, & trabelous. *Esaú* took the last blessing of his Father : It is good to heal Swine & other Beasts : it becometh to abstain from gaming : to go in the way is good : a sick man shall arise, theft shall be found; let no blood neither day nor night.

The 22 day *Joseph* was born.

**I**n the 22 day of the Moon, *Joseph* was born : It is a day of holiness : If thou dost any errand, thou shalt find it grievous : dreams shall be certain, and shall come to joy. A child born, in all days shall be a purchaser, merry, fair, and religious. A sick man both late is confirm'd and healed : Best to change from place to place is good : and to let blood all day is good.

The 23 day *Benjamin* born.

**I**n the 23 day of the Moon, *Benjamin* was born son of the right side, the East of the Patriarch *Jacob*. What ever thou wilt do is good : a dream that thou cast, shall turn to joy, & nothing shall trouble thee : and other to be it was wout to fall within eight days : To take a wife is good : to make wedding, to lay foundations, to open a new earth, and to tame beasts is good. A child born shall be an out-cast, & many adventures he shall have, & in sins he shall die; a sick man shall arise : it is good to let blood.

The

The 24. day *Goliath* was born.

**I**n the 24 day of the Moon, *Goliath* was born: A dream that thou seest, signifieth thy health, and nothing shall annoy: A child born shall be sudden in actions, and do wonderful things: a sick man shall languish and be healed: to let blood before their hour is good.

The 25 day, the Plagues of *Egypt*.

**I**n the 25 day of the Moon, our Lord sent signs into *Egypt* by *Moses*, and each day he passed the red Sea: he that taketh the Sacrament, shall die a perilous death: fear is threatened. The dream signifieth hard things, & within ten days, it was wont to come early, then how thy head unto the East: A child born shall be an evil man, many perils he shall suffer: a sick man shall sustain injury, and uneasy escape: it is good to let blood.

The 26 day, *Moses* dryed the red Sea.

**I**n the 26 day of the Moon, *Moses* dryed the red Sea: in that day *Jonathan* the son of *Saul* was born and *Saul* died with his sons. Thou shalt begin nothing, the dream shall be certain, and turned into joy. Pilgrims must beware of spies, and enemies. A child born shall be full labels, but neither rich nor poor. A sick man shall travel and arise, if he have a droppe, he shall die: to let blood a little is needfull.

The 27 day, *Manna* sent.

**I**n the 27 day of the Moon, our Lord rained *Manna* to the children of *Israel*: what ever thou wilt do is good: use diligence, a dream that thou



ſick ſhall come either to good or evil. A child born ſhall be long of life, and moſt loved, and if a man, neither rich nor poor: a ſick man ſhall riſe to life, he ſhall be bolden in much languor, but ſhall be healed: folds of Sheep from place to place to change is good. To let blood in the evening is good.

The 28. day, good to pitch Tents.

**I**n the 28. day of the Moon, War may begin and tabernacles fixed in the deſert: whatever thou wilt do is good: a dream that thou ſeeſt ſhall turn into joy. A Child born ſhall be much loved, he ſhall be bolden in ſickneſs: a ſick man that faſteth in infirmity, ſoon ſhall be ſaved; to let blood in the even, is good.

The 29. day the Jews go into *Canaan*.

**I**n the 29. day of the Moon the Jews went in to the Land of Canaan: Herod the King cut off the Childzens heads. Begin nothing; the dream ſhall be certain and good, gladneſs and joy it ſignifieth; an errand begun is good to fulfil; to take a wiſe is good, but yet make no Dowry, nor write Teſtaments. A child born ſhall be of long life, wiſe, holy, and meek. To fiſh and hunt is good, a ſick man ſhall not be grievouſly ſick, but eſcape. It is good to be let blood.

The 30. day Samuel was born.

**A**nd in the 30. day of the Moon, Samuel the Prophet was born, whatſoever thou wilt do, is good. A dream that appeareth to thee certain, and within two days thou ſhalt ſee, and thou ſhalt find a red ſign in the Eaſt within 9. days.

A child boꝝn shall be of long life, and profitable, and well measured in each thing. A sick man shall nigh come to death: In no manner le blood. These and many other pertain to men as the course of the Moon followeth.

4. Of Saturn and his Disposition.

**S**ATURN is the first Planet, and the wickedest, and he beginneth the Zodiack but once in thirty years, reigneth in each Sign, two years and a half, which is in six signs, fifteen years, and in all the twelve Signs, thirty years: And as there are twelve Signs in the Zodiack so are there twelve months in the year, each sign to his month. Wherefore beware before and looke where Saturn reigneth in three winter signs, that is to say, Capricorn, Aquary, and Pices, and all these seven years and half, shall be scarceness and hard of Corn, Fruit, Beasts, and all other things; for in three years signs he hath might and most power to fulfil his malice, if he be not letted by Neighbour-hood of any good Planet.

5. What the Thunder signifieth every Month of the Year.

**T**HUNDER in January, signifieth the same year great winds, plentiful of Corn and Cattle peradventure. Thunder in February, signifieth that same year many rich men shall die in great sickness. Thunder in March, signifieth that same year great winds, plenty of Corn, and debate amongst people. Thunder in April signifieth that same year to be fruitful and merry, with  
the

the death of wicked men. Thunder in May, signifieth that year, need, scarceness, and dearth of Cozn, and great hunger. Thunder in June, signifieth that same year, that woods shall be overthrotten with winds, and great raging shall be of Lions and Wolves, and so like of other harmful Beasts. Thunder in July, signifieth the same year shall be good Cozn, and loss of beasts: that is to say, their strength shall perish. Thunder in August, signifieth the same year forrow, wailing of many, for many shall be sick. Thunder in September, signifieth the same year great wind, plenty of Cozn, and much falling out between man and man. Thunder in October, signifieth the same year great wind, and scantness of Cozn, Fruits, and Trees. Thunder in November, signifieth that same year to be fruitful and merry, and cheapness of Cozn. Thunder in December, signifieth that same year cheapness of Cozn, and Wheat, with peace and accord among the people.

6. Of the good days for bleeding, and ill days for any work.

In every month be two evil days, one in waxing of the Moon, and another in the waning. The Kalender sheweth them and their hours openly enough: in the which days, if any folk take sickness, or begin any new thing, it is great grace if ever it fare well, or come to good end. And there are fifty Canicular, or Dog days, that is to say, from the fiftenth Kalender of August, to the Nones of September, in which days it is

forbidden by Astronomy to all manner of folks to let blood, or take Physick: yea, it is good to abstain from women: For whyle, all that time reigneth a star that is called Canicula Canis in latin, a Hound in english: Now the aforesaid Star Canicula, the aforesaid fifty days are called Canicular days, and diting as a Witch; for the kind of the star Caniculas, is boyling and brenning as fire, & biting as a Witch whelp: that time the heat of the Sun, and of the Star, is so fervent and bioler, that mens bodies at mid-night, sweat as at mid-day, and swelleth lightly, bloweth and brenneth; and if they then be hurt they be more sick than at any other time, very near dead. In these days all venemous Serpents creep, fly, and gender, and so they overset hugely the air, in feeding of their kind, so that many men are dead thereby. In these days a fire is good night and day, and wholesome: seth your meates, and take heed of seeding biolerly.

And from the eighteenth Kalender of October, to the seventeenth Kalender of November, looke thou take no cold; for then the pores of man, of earth, and of all things else settle, and they may not open again till the seventh Kalender of April: wherefore it is less harm for thee to take cold at Christmas, than at this time.

7. To know how a man shall keep himself in Health.

**I**f thou wilt keep thee long in health, fly anger, wrath and envy, and give thy to mirth in  
mea

measure, trabel sadly, so that thou sweat not too much in the Summer, and namely, the Canicular days, fly all manner of strong Drincks and hot Spices, bzenning Meats, especially their excess; Fast not too long at moyn; Sup not too late at night; eat not too hastily, noz obergmuch at once, and that that thou eatest chew it well: ebery time that thou eatest, rest a little after: slep not after dinner except in May, June, July, and August: and yet the less that thou sleepest then, the better it is. To slep well in the wayning of the Night, and to be early up in the morning, is the better: and ebery day beware of Wyllis, that none enter into the fasting; for thereof cometh great pestilences and heat. And in great cold and pestilences, eat much Garlick ebery day, with nine Saffron Thiebes, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy meat be well seasoned: in Warbest beware of fruits, for they are not good, except they be giben thee for Medicine: of all manner of meats, sodden is the best: eat not too many hot Spices, noz eat but little at once, for better it were to eat seven times in the day, than once thy fill; Flesh is moze nourishing than Fish, eat not too much sower meats, noz salt, for they will make thy bones soze; look thy drink be not too new, noz too old; sweet powdered Meats be most wholesome. Of all things take measure and no moze, for in measure rests vertue.



## 8. The perillous days of every Month.

**I**n the change of ebery Moon, be two days, in the which what thing soeber is begun, late, or eber, it shall come to no good end, and the days be full perillous for many things.

In January when the moon is three or four days old.

In February, 5, or 7.

In March, 6, or 7.

In April, 5, or 8.

In May, 8, or 9.

In June, 5, or 15.

In July, 3, or 13.

In August, 8, or 13.

In September, 8, or 13.

In October, 5, or 12.

In November, 5, or 9.

In December, 3, or 13.

Astronomers say, that six days in the Year, are perillous of death; And therefore they forbid men to let Blood on them, or take any Drink, That is to say;

The third day of the month of January.

The first day of the month of July.

The second day of the month of October.

The last of the month of April.

The first day of August.

The last day going out of December.

These six days with great diligence ought to be kept, but namely the later three, for all the beins are then full. For then whether man or beast be knit in them within seven days, or certainly within fourteen days he shall die. And if they take any drinks, within fifteen days they shall die: and if they eat any Goose in these three days, within forty days they shall die: and if any child be born in these three later days, they shall die a wicked death.

Astro-



Astronomers and Astrologers say, that in the beginning of March the seventh night, or the fourteenth day, let the blood of the right arm: And in the beginning of April, the eleventh day, of the left arm; and in the end of May, third or fifth day, on whether arm thou wilt; and thus of all that year, thou shalt orderly be kept from the Feaver, the falling Gout, the Aker Gout, and loss of thy sight.

9. Ptolomies Rule for the Zodiack.

**E**ach mans body is ruled by a certain Sign of the Zodiack.

Wherefore (as saith Ptolomeus) If thou be sick in any limb, do not medicine unto that limb, for it shall rather hinder than further. And namely, fly blood-letting at that time. Thus shalt thou know how the signs reign in our limbs.

10. Of the Twelve signs.



Aries, or the Ram governeth the head.

The Bull reigneth in the neck, and in the throat.

Geminy, or the Twins, rule the shoulders, arms, and hands, and these three are the signs of the spring.

Cancer, or the Crab, commandeth the Stomach, Limbs, Arteries, Milt, Liver, and Gall.

The Lion Reigneth in the Back, Sides, Bones, Sinews, and Gristles.

Virgo, oz the Maid, guldeth the Womb, Midriff, and Guts. And also she reigneth other-while in the Stomach, Liber, Gall, and Milt, and other nutritif Limbs beneath the Midriff; and these thre are the Signs of Summer.

Libra, oz the Ballance holdeth in the Pabel, the Reins, and the lower parts of the Womb.

The Scorpion keepeth the Bladder, the Buttocks, and other pibitties of Man oz Woman.

The Sagitary dwelleth in the Thighs and Buttocks; and these thre are signs of Harbest.

The Capricorn reigneth in the knees.

The Aquary governeth the Legs and Anckles.

The Fish directeth the feet: and these thre be the signs of Winter.

The Disposition of the Planets.

**S**aturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

Saturnius is the cause of death, dearth, and peace.

Jupiter is the cause of long peace, rest, and betuous libing.

Mars is the cause of dziness, debate, and war.

Sol Is the cause of life, health, and warins.

Venus is the cause of lusty love and letchery.

Mercury is the cause of much speech, merchan-  
dize and flights. Luna is the cause of moistness,  
great waters, and biolent floods.

Saturns hour is good and strong to do all things  
that asketh strength only, and to nought else,  
save to battle; for it is wondzous evil. That man  
oz woman that hath the Star Saturn to his pla-  
net, he is melancholy, black, and goeth wolfsly,  
he

he hath a bold heart, wicked and bitter as woym-wood, he will lightly be wroth, he is quarrellous, witty, covetous and irascible, he eateth hastily, and is false and inclining to lie, with shining eyes as a Cat; he hath in the forehead a mark or wound of fire, he is poor, and his cloaths are rent unto a time. And thus he hath open signs, and all his covetous is by other mens possessions, and not by his own.

Jupiters hour is good in all things, namely peace, love, accord: who that hath this Star to his Planet, he is sanguine, ruddy, and goeth a large pace, neither too swift nor too slow; his stature is seemly and shining: he hath a fair visage, lovely semblance, red lips, fair hairs, broad face, good brows; his cloaths are good and strong; he is sweet, peaceable, and soft.

Mars' hour is evil, and better by night than by day: for it is Masculine on the night, and Feminine on the day: It is good to do any thing, but with great strength: by night it is good to enter battel, and also by day, but not so much good as by night. Who that hath this star to his planet, his making is of good defence, and oftentimes his face is red with blood, his face is small and subtil, and laughing, and he hath eyes as a Cat: and all the days of his life, he will accuse many men of evil; he hath a wound of a Sword in his face, he is most cholerick. And thus he hath open signs.

Sols hour is the worst of all other hours, no man in his hour may do his will; see Kings  
and

and Lords, and that with great strength: who in this hour entereth battel, he shall be dead there. Who that hath this star to his Planet, he hath sharp eyes, great speech, and wicked thoughts in his heart, he is wicked and abartitious, neither white nor black, but betwixt both: he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus hour is good in all things, and it is better on night, than on day, ever till mid-day, at mid-day it is not good, for the Sun covereth it. On Sunday the ninth hour is Venus hour; sue not then to any Lord nor Potentate; for if thou do, thou shalt find him worthy. Who that hath this star to his planet, namely, if he be born by night in Venus hour, he is white, and hath a round face, little forehead, round beard, he hath middle nose, and hairy eyes; he is laughing and litigious, and he hath a mark in his face; his making is fair and plain, and oft-time his neather lip is greater than the upper. And who that is born under Venus, when she is not in full power, he hath a sharp nose, and somewhat crooked, fair hairs, soft eyes of running water; he is a singer, he longeth much after games, and loveth them well, and his tales be sweet.

Mercuries hour from the beginning to the middle, is good in all things; and from the middle to the end it is hard: and it is not much better on night than on day, and each time of the night and day, he standeth before the Sun, or behind; there-  
fore

foze he hath his power much more by night than by day; from mozn to the fifth hour of the day, he hath his hour, & from thence to the ninth, he hath no power. **W**ho then hath this star to his Planet, he hath a sharp stature, and a sharp long face, long eyes, long nose, great hairs on his eyes, and thick narrow fozebeao, long beard, thin hair, long arms, long fingers, long feet, long brad; he is meek and lobely, he will do each thing to certain space, he is more white than black, and oftentimes right white, and he hath great shoulders: And whoso is bozn more Mercurius, when he is not in his full power; that is to say, from the first hour of the day to the ninth, he is black and dry, he hath crookeded teeth and sharp; he hath a wound in his body with fire, he is scourged with wounds, or smitten with a sword, and men speak evil of him, for lying and man-slaughter.

**T**he Moons hour is right good, and right evil, from the fourth day to the seventeenth it is good, namely, to all those that are bozn in it; and from the seventeenth day to the twentieth it is somewhat good, but not so good; and from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those that are bozn in it. **W**ho so hath that star to his Planet, and is bozn thereunder, when it is in his full power, he hath a plain face, and pale, sometime quarrelling and doth his wills to men, he hath a samely semblance, and he is rich, and he hath mean stature, neither too long, nor too short: he hath straight lips and hollow eyes. **W**ho that is bozn under this star, when it



it is not in full power, he hath a straight face and  
 eye, and is malicious, he hath little teeth, a bulg-  
 nic, that is to say, a white streak in the ear.

## 12. The condition of man discovered by Creatures.

- |  |   |
|--|---|
| 1 Naturally a man is hairy as the Lion.  | 17 Fair and proud as the Peacock.           |
| 2 Strong and worthy as the Ox.           | 18 Gluttonous as the Wolf.                  |
| 3 Large and liberal as the Cock.         | 19 Envious as the Snake.                    |
| 4 Avaricious as the dog.                 | 20 Rebel and inobedient as the Nightingale. |
| 5 Hardy and swift as the hare.           | 21 Humble as the Pigeon.                    |
| 6 Debonair and true, as the Turtle dove. | 22 Fell and foolish as the Ostrich.         |
| 7 Malicious as the Leopard.              | 23 Profitable as the Pismire.               |
| 8 Gentle and tame as the Dove.           | 24 Dissolute and vagabond as the Goat.      |
| 9 Crafty and guileful as the Fox.        | 25 Spightful as the Phesant.                |
| 10 Simple and mild as a Lamb.            | 26 Soft and meek as the chicken.            |
| 11 Shrewd as the Ape.                    | 27 Moveable and varying as the Fish.        |
| 12 Light as the horse.                   | 28 Lecherous as the Boar.                   |
| 13 Soft and pitiful as the Bear.         | 29 Strong and puissant as a Camel.          |
| 14 Dear and precious as the Elephant.    | 30 Traiterous as the Mule.                  |
| 15 Good and wholesom as the Unicorn.     | 31 Advised as the Mouse.                    |
| 16 Vile and slothful as the Ass.         | 32 Reasonable as an Angel.                  |

And therefore he is called the little world, or  
 else he is called all Creatures, for he doth take  
 part of all.



- 13 The Description of the four Elements, and of the four Complexions, with the four Seasons of the year, and the twelve Signs for each Month.



**I**n each man and woman reigneth the Planets and every Sign of the Zodiack, and every prime Quality, and every Element, and every Complexion; but not in every one alike; for in some men reigneth one more, and in some reigneth another; and therefore men be of divers manners, as shall be made apparent.

14. Of the four prime qualities.

**F**our prime Qualities there be; that is to say, Coldness, Heat, Dryness, and Moisture, which be contraries, and therefore they may not come nigh

nigh together without a mean: for the hotness on the one side bindeth them together, and coldness on the other side. Also hotness and coldness are two contraries; and therefore they may not come nigh together without a mean, for the moistness on the one side bindeth them together, and dryness on the other. Moistness is cause of every thick substance, and of every sweet taste: And there again, dryness is cause of every thin substance, and of every lower stinking taste: and also hotness is cause of every red colour, and large quantity: there again, coldness is cause of every white colour, and little quantity. These four prime Qualities in their combination, make the four Elements, Air, moist and hot; the Fire hot and dry; the Earth dry and cold; the Water cold and moist. The Air and Earth are two contraries, and therefore they may not come nigh together: but as fire binds them on the one side, and the water on the other side. Also fire and water are two contraries, and therefore they may not come nigh together: but as the Air between them binds on the one side, and the earth on the other side. The fire is sharp, subtle, and moveable: The Air is subtle, moveable, corpulent, and dull: The earth is corpulent and thick: The water is moveable, corpulent and dull. The earth is corpulent, dull, and unmoveable. In the heart of the earth is the Center of the world: that is to say, the midst point, and in every Center is Hell. And there again about the fire are the stars, and about them in heaven Christaline; that

that is to say, waters of all blifs, departed in nine orders of Angels : then is heaven in the higheft rooms, and largeft. And there again is hell in the loweft, narroweft, and ftraighteft place.

Right as there be four Elements, fo there be four Complexions, according in all manner of qualities to thefe four Elements.

The firft is Sanguine ; that is to say, blood gendered in the Liber, Limbs, and like to the Air.

The fecond is Choler, gendered in the Gall, and like thereto ; and it is according to the fire.

The third is Melancholy, gendered in the Spile, and like to the dregs of blood, and it accordeth to the earth.

The fourth is Phlegm, gendered in the Lungs, like to Gall, and it accordeth to the Water.

A Sanguine man much may, and much coveteth, for he is moft hot.

A Cholerick man much coveteth, and little may, for he is hot and dry.

A Melancholious man little may, and little coveteth, for he is dry and cold.

A Phlegmatick man little coveteth, and little may, for he is cold and moift.

A Sanguine man is large, lovelly, glad of cheer, laughing, and ruddy of colour, ftedfast, fleshy, right haroy, mannerly, gentle, and well nourished.

A Cholerick man is guiltful, false, and wrathful, traitterous, and right haroy, small, dry, and black of colour.

A Melancholious man is envious, sorrowful, covetous, hard, false, gullible, dreadful, foolish, and clear of colour.

A Phlegmatick man is dumber, sleepier, slothful, feightful, rheumatick, dull, and hard of wit, fair visage, and white of colour.

15. The Year divided with the knowledge of the state of Mans body by Urine.

**I**f the year be four Quarters, ruled by the four Complexions: that is to say, the Spring, Summer, Harbest and Winter: Spring hath three months, that is to say, March, April, May, and it is Sanguine complexion. Summer hath also three months, that is to say, June, July, and August, and this quarter is Cholerick Complexion. Harbest hath also three months, that is to say, September, October, and November, and this Quarter is Melancholious Complexion. Winter hath also three months, that is to say, December, January, and February, and this Quarter is phlegmatick Complexion.

Each day also these four Complexions reigneth; that is to say, from three after midnight, to nine, reigneth Sanguine: and from nine after midnight, to three after mid-day, reigneth choler: and from three after mid-day, to nine after mid-day, reigneth Melancholy: and from nine after mid-day, to three after mid-night, reigneth phlegm.

Also in the four Quarters of the world, reigneth these four Complexions: that is to say, Sanguine in the East, Choler in the South, Melancholy

choly in the West, and Flegm in the North.

Also, the four complexions reigne in the four Ages of Man; that is to say, Choler in Child-hood, Sanguine in Man-hood, Flegm in Age, and Melancholy in old age. Child-hood is from the birth to fourteen years full down: Man-hood is from thence to thirty years of age, and from thence to fifty years. And old age from thence to fourscore years, and so forth to death.

All these four Complexions reigne in the four parts of mans body.

Choler reigneth in all the soulet Limbs, from the breast upward.

Sanguine reigneth in all small Limbs, from the Mid-riſt to the Weland.

And flegm reigneth in all nourishing limbs, from the Keins to the Mid-riſt.

And Melancholy reigneth in all limbs, from the Keins downward.

Wherefore every mans Urine is cast in four; that is to say, Cozkil Superſſice, middeſt of the ground, every part of the Urine to his part of Mans body: and therefore to four things in every Urine we muſt take heed: that is to say, Substance, Quantity, Coloꝝ, and the Content. Three Subſtances there are; to say, Thick, Thin, and Middle.

Thick ſubſtance betokeneth very much moiſtneſſe.

Thin ſubſtance betokeneth much dryneſſe.

A middle ſubſtance betokeneth temperance.

Also three quantitties be in Urine that is to say, much, little, mean.

Id

Much



Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take heed to the taste, whether it be sweet or not.

Sweet taste betokeneth health : and other taste betokeneth sickness.

Also in Urines be twenty colours : of the which the first ten betokeneth cold, and the other ten betokeneth heat.

The ten colours that betokeneth cold, are these.

The first is black, as dark coat, and cometh of blood going before.

The second is like to lead, and those two betoken mortification.

The third is white as clear water.

The fourth is lactick, like to whey.

The fifth is carapose like grey russet, or to Camels-bair.

The sixth is pellow, like to fallow leaves falling off trees ; and those four colours betoken indigestion.

The seventh is sub-pale, that is to say, not full pale.

The eighth pale, like to some sodden flesh.

The ninth is substrine, that is to say, not full strine.

The tenth is strine, like to pomfret, or to right pellow flowers.

And these four colours betoken digestion.

Now we have seen the colours which betoken cold ; so we will see the other ten, which betoken heat.

The first is subzuse, that is to say, not full ruse.

The second ruse, like to fine gold.

And those two colours betoken perfect digestion: so the urine be middle of substance, middle of quantity, sweet of taste, and without contents.

The third is subzuse, that is to say, full red.

The fourth is red like Saffron diet.

The fifth is, subrugund, that is to say, not full rubigund.

The sixth is rubigund, like a strong flame of fire. And these four colours betoken passing of digestion.

The seventh Ynopose, like to white Wine.

The eighth is Kinanos, like to rotten blood.

And these two betoken adustion.

The ninth is green as the Cole-stock.

The tenth is as black as clear black hogn, and this black cometh of a green going befoze. And these two betoken adustion and death.

In Urine be elghien contents, that is to say, circle, amupul, grains, clouds, scum, matter, fatness, humour, blood, grabel, hairs, scales, bran, crinodose, spzem, dust, esks, sedimen, oz pposas.

The circle sheweth all the qualtries of y head.

Ampul, that is to say, Creme, sheweth also the bzain disturbed.

Grains betoken of rhume and glut.

Clouds sheweth vice in the small limbs.

Scum, that is to say, foam, sheweth bentosse, and ofren the Jaundies.

After, that is to say, quittance sheweth vice of the reigns of the Bladder oz the Liber.

Fatnes, as col drops, sheweth the wasting and dissolution of the body, namely of the lynes.

Humour like gill, or like dysentrie of blood, or rotten gall, it sheweth vice of the mid-riff, or above, or beneath.

Blood, sheweth vice of the Liber, or of the reins, or of the bladder.

Gavel, sheweth the Stone.

Halre, sheweth the dissolution of the fatnes of all the body, especially the reins.

Sealos and bzayn, sheweth the third spice of Feberick incurable.

Sperm, that is to say, man-kind, sheweth in much leachery.

Dust sheweth the Gout, or a tooman conceived Eskes, the ptyb hardnes to be grieved.

Sedimen, that is to say, clods in the ground of the urine, or breaking upward.

The circle called Apostas, that is to say, the ground, and it hath most signification of all, and namely of the lower parts.

Of every mans body be four principal limbs, that is to say, Soulet Limbs, small Limbs, nourishing limbs, and generating Limbs.

Soulet Limb, be the bzayn, and all that are thereabout down to the weland.

Small Limbs be the heart and the lungs, and all that be about them, betwixt the weland and the mid-riff.

Nourishing limbs, be the liber, milt, gall, and guts, and all that be about them, betwixt the weland and the mid-riff, and the reins.

Generating

Sendzng limbs, be the reins, bladder, peiby-  
hardness and the limbs about from the Reins  
downtward.

16. An A. B. C. whereby thou maist know of  
what Planet every man is born, his fortune,  
and time of his death.

**A** C. 1. J. S. 1. B. H. 2. M. K. 2. C. L. 3.  
D. H. 4. C. D. 6. U. 2. L. 7. F. 8. P. 1. K. 9.  
Divide this by 9. unto a hundred : and if 1. or  
8. be ober, then the Sun is his Planet, if 2. or 9.  
be ober, then Venus is his Planet : if 3. be ober,  
then he is of Mercury : if 4. be ober, then he is of  
the Moon : if 5. be ober, then he is of Saturn : if  
6. be ober, then he is of Jupiter : if 7. be ober,  
then he is of Mars.

Adam 31. Andren 1. Aldon 25. Nufos 12. Be-  
nasser is in 9. Becus 9. David 9.

Also here followeth another A. B. C. to know  
by, of what Sign in the Zodiack every man is ;  
that is to say, under which Sign he is born, and  
to which Sign he is most like. Also hereby thou  
maiest know his fortune, and the moment in  
the which he shall die. Also hereby thou maiest  
know thy fortune, and the fortune of many  
hings, as Towns, Cities, and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 24. G. 3.  
H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O. 21.  
P. 21. Q. 24. R. 27. S. 22. T. 91. U. 13. V. 20.  
W. 20. Z. 7.

If thou wilt know by this A. B. C. any man,  
as is said before, take his name, and his Parbers  
name.

name. And also if thou wilt know of any Town by this A. B. C. as it is said before, then take that Towns Name, and the Name of the City Jerusalem, for that is the Mother of all Towns and then account the Letters of the Names the number of this A. B. C. and when thou hast all done, divide this by 28. and if 1, or 2. be over, then that thou seekest longeth to the Water, and if 3, 4, or 5. be over; then that thou seekest longeth to the Bull; and if 6, or 7. be over, then longeth it to the Twins; and if 8, or 9. be over, then longeth it to the Crab; and if 10, 11, or 12. then longeth it to the Lyon; and if 13, 14. then longeth it to the Virgin; and if 15, 16. be over, then longeth it to the Ballance; and if 17, 18, or 19. then longeth it to Sagitary, and if 22, or 23. then longeth it to the Capricorn; and if 24, or 25. then longeth it to the Aquary; and if 26, 27, or 28. then longeth it to the Fish.

### Another Alphabet.

**D**ivide any thing in seven by the Proper Name of those letters; I will tell which of the 7. it is, by the other number divided by nine

A	3	G	2	R	25	T	1
B	4	H	5	S	12	U	21
C	2	I	3	P	13	F	98
D	2	K	5	Q	15	P	56
E	2	L	6	X	8	Z	56
F	4	Q	25	S	13		



18. To know the weather that shall be all the year, after the Change of every Moon, by the Prime daics.

**S**unday Prime, dry weather.  
 Sunday Prime, moist weather.  
 Tuesday Prime, Cold and windy.  
 Wednesday Prime, Barbailous.  
 Thursday Prime, fair and clear.  
 Friday Prime, fair and foul.  
 Saturday Prime, Raine.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth.

Prime upon Hours, Minutes.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	12
F	21	4
G	13	40

**E**mermore thus reigneth these seven planets. First reigneth Saturn, then Jupiter, then Mars, then Sol, then Venus, then Mercury, and then Luna. Saturn is Lord on Saturday. Jupiter is Lord on Thursday Mars is Lord on Tuesday, Sol on Sunday, Venus on Friday, and Mercury on Wednesday, and Luna on Monday; Saturn Jupiter, Mars, Sol, and Mercury is Masculine; that is

to say, **Man-kind** : Venus and Luna are feminine; that is to say, **Woman-kind** : Saturn, Mars, and Luna are evil Planets : Jupiter, Sol, and Venus be good Planets ; Mercury is changeable.

On Saturday, the first hour after midnight, reigneth Saturn, the second hour Jupiter, the third hour Mars, the fourth hour Sol, the fifth hour Venus, the sixth hour Mercury, the seventh hour Luna.

And then again, Saturn the eighth hour, and Jupiter the ninth hour, Mars the tenth hour, Sol the eleventh hour, Venus the twelfth hour, Mercury the thirteenth hour, and Luna the fourteenth hour.

Then again, the third day of time, Saturn the fifteenth hour, Jupiter the sixteenth hour, Mars the seventeenth hour, Sol the eighteenth hour, Venus the nineteenth hour, Mercury the twentieth hour, and Luna the one and twentieth hour.

And again, the fourth time, Saturn the 22 hour, Jupiter the 23 hour, Mars the 24 hour ; and then beginneth Sol, in the hour after midnight on the Sunday, Venus the second hour, Mercury the third hour Luna the fourth hour, Saturn the fifth hour, and so forth hour by hour, and Planet by Planet, in order as they stand, each Planet to his own day, reigneth evermore certainly the first hour, the eighth hour, the fifteenth hour, and the 22 hour, and so forth, every one after another, and next after that reigneth the Planet that is next in order, as thus, Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna.

20. Of the most best and profitable days that be in the Year to let blood.

**I**n the beginning of March, that is to say, the fifth and the tenth day, thou shalt draw out blood of thine arm.

In the beginning of April, of the left arm, and that in the 11 day for the sight. In the end of May of which arm thou wilt, and that against the Feber: and if thou so doest, neither thou shalt lose thy sight, nor thou shalt have no Febers how long thou livest.

Quot retinente vita & non sit mortis Imago.  
Si temper fuerint vivens morietur & infra.

Good-hap.      Wile-hap.      Wile-hap.

1	13	
2	14	24
3	16	26
4	17	23
6	18	27
11	8	10
	20	

Sorrow. Death.

Est vesper Esplaton Deam pulle Philosophie.

7	99	
5	21	28
9	22	29
12	25	30
15		

Teachments. Joy.

Wile.

Joy

Joy

Collige

Collige per numeros aliquid cupus esse Phandi  
junge simulatam feriaeque diem.

A	3	K	15	K	4
B	6	L	21	S	29
C	12	M	19	A	28
D	20	N	22	U	4
E	26	O	20	F	6
F	25	P	14	P	6
G	3	Q	16	Z	3

Sunday	13	Thursday	1
Monday	18	Friday	1
Tuesday	15	Saturday	21
Wednesday	25		

Thus endeth the Sphear of Platon.

**W**hofoeber in the seventh day of March  
let blood in the right arm, and in the ele  
venth day of April in the left arm, he shall not  
lose the sight of his eyes.

In the four or five last of May, if both arms  
be let blood, he shall have no fevers.

Whofoeber in the first day of each month fall  
eth in any infirmity, the third day ensuing is to  
be feared, which if he pass, he shall escape till  
thirty daies. Whofoe falleth in the second day,  
though he be long sick he shall be delivered. He  
that falleth in the third day, at next Change  
shall be delivered. He that falleth sick in the  
fourth day, he shall be grieved to the twenty  
eight day, which if he pass he shall escape. He  
that falleth sick the fifth day, though he suffer  
grievously, he shall escape. He that falleth the  
first

Phand

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first day, though he seem to be healed, nevertheless in the fifth day of the other month he shall be dead. He that falleth the seventh day with grief, he shall be delibered. He that falleth the eighth day, if he be not whole at the twelfth day, he shall be dead. He that falleth on the ninth day, though it be with great grief, he shall escape. He that falleth on the tenth day without doubt he shall be dead. He that falleth the eleventh day, he shall be delibered the next day. He that falleth the twelfth day, except he be deliber'd within two daies, within fifteen he shall be dead. He that falleth the thirteenth day, till the eighteenth day he shall be sick, which if he pass, he shall escape. He that falleth sick the fourteenth day, shall abide sick till the fifteenth day, and so he shall escape. He that falleth sick the sixteenth day, except he recover within eighteen daies, he shall be dead. He that waxeth sick the sixteenth day, though he be grieved twenty four daies, the twenty eighth day shall escape. He that waxeth sick the seventeenth day, he shall die the tenth day. He that waxeth sick the eighteenth day, soon shall be healed. He that waxeth sick the nineteenth day, also shall escape. He that waxeth sick in the 20. day, in the fifth day he shall escape; but nevertheless in the month following he shall be dead. He that waxeth sick the twenty first day, except he run into peril of death, within ten daies of that other month, he shall be delibered. He that waxeth sick the twenty second day, except he run into peril of death, within ten

daies



days of that other month. he shall be delibered. He that waereth sick the twenty third day, though it be with griefousness of pain, in the other month he shall be delibered. He that waereth the twenty fourth day, in the twenty seventh he shall be delibered; but notwithstanding in the month following he shall be dead. He that waereth sick the twenty fifth day, though he suffer little, nevertheless he shall escape. He that waereth sick the twenty sixth day, though he suffer the out-passing, nevertheless in that other month he shall be delibered. He that falleth in the twenty seventh day, it menaceth death. He that falleth sick in the twenty eighth day, menaceth death. He that falleth sick in the twenty ninth day, by little and little in the other month he shall be delibered. He that falleth sick on the thirtieth day, it is a doubt whether he shall pass any of these. Also he that waereth sick in the thirty first day, whether he shall escape it is unknown.

51. Here followeth the Nature of the twelve signs.

**A**ries is hot and dry, of the nature of the fire and governs in the head and face of man and it is good for bleeding, when the Moon is in it, save in the part it governeth and ruleth.

Taurus is evil for bleeding.

Taurus is dry and cold of the nature of Earth and governeth the neck, and the knot under the throat, and is evil for bleeding.

Geminy is evil for bleeding.

Geminy is hot and moist, of the nature of the air, and governeth the shoulders, the arms and hands, and is evil for blading.

Cancer is indifferent for blading.

Cancer is cold and moist, of the nature of water, and governeth the breast, the stomach, and milit, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evil for blading.

Leo is hot and dry, of the nature of fire, and governeth the back and the sides, and is evil for blood-letting.

Virgo is indifferent for blading.

Virgo is cold and dry, of the nature of the earth, and governeth the womb, and the inward parts, and is neither good nor evil for blading, but between both.

Libra is right good for blading.

Libra is hot and moist, of the nature of the air, and governeth the navel, the reins and the lower parts of the womb, and is very good for blading.

Scorpio is indifferent for blading.

Scorpio is cold and moist, of the nature of the water, and governeth the members of man, and is neither good nor bad for blading, but indifferent between both.

Sagitarious is good for blading.

Sagitarious is hot and dry, of the nature of fire, and governeth the thighs, and is good for blading.

Capricornus is evil for blading.

Capricornus is cold and dry, of the nature of the

the earth, and governeth the knees, and is for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of air and governeth the Legs, and is neither good nor well for bleeding.

Pisces is indifferent for bleeding.

Pisces is cold and moist, of the nature of water, and governeth the Feet, and is neither good nor evil for bleeding, but indifferent.

No man ought to make incision, nor touch with iron the members governed of any sign, the day that the Moon is in it, for fear of the great effusion of blood that might happen.

For it is likewise when the Sun is in it, for the great danger and peril that might follow thereon.

22. The Anatomy of Mans Body, with the number of the bones, which is in all two hundred forty eight.

**I**n the top of the head is a bone that covereth the brain, the which Ptolomeus called the capital bone. In the skull be two bones, which be called Parietals, that holdeth the brain close and fast. And more lower in the brain, is a bone called the crown of the head; and on the one side, and on the other, be two holes, within the which is the Palate, or roof bone. In the part behind the head be four like bones, to which the chain of the Neck holdeth. In the Nose be two bones. The Bones of the Throat above be eleven, and of the nether Throat be two above the opposite of the Brain, there is one behind named Collar-

ral,

ral. The Bones of the Teeth be thirty eight be-  
 fore, four above, and four underneath, sharp edged  
 for to cut the Meats, and there is four sharp,  
 two above, and two underneath, and are called  
 Canines, for they be like Cones teeth: After  
 that are sixteen that be as they were hammers,  
 or grinding teeth, for they chete and grind the  
 Meats the which is eaten, and there are four  
 above on every side, and four underneath. And  
 then the four Teeth of Sapience on every side of  
 the Chape, one above, and one underneath. In  
 the Chin from the head downward are thirty  
 Bones, called roots of iaputs: In the Breast  
 before be seven bones, and on every side twelve  
 Ribs: By the Neck, between the Head and  
 Shoulders are two Bones named the Havers,  
 and the two shoulder-blades: From the Shoul-  
 ders to the Elbows in each arm, is a bone called  
 Humerus: From the Elbow to the hand bone, in  
 every arm be two bones that are called Canes:  
 in each hand be eight bones, above the palm be  
 four bones, which are called the comb of the  
 hand. The bones in the finger in each hand be  
 fifteen, in every finger three. At the end of the  
 ridge are the buckle bones, whereto are fastned  
 the two bones of the thighs: in each knee is a  
 bone called the knee plate. From the knee to the  
 foot in each leg be two bones called Canes, or  
 Mary-bones. In each foot is a bone called the  
 ankle or pin of the foot, behind the ankle is the  
 heel-bone in each foot, the which is the lowest  
 part of a man, and above each foot is a bone  
 called

called the hollow bone. In the plant of each foot  
be four bones, then are the tomes of the foot, in  
each of which are five bones: the bones of the  
toes in each foot are fourteen: Two bones are  
before the belly for to hold it stedfast with the  
two branches. Two bones in the head, behind  
the ears, called Oculares: we reckon not the ten-  
der bones of the end of the Shoulders, nor of the  
fides, nor others litile gristles and spelders of  
bones, for they are comprehended in the number  
aforesaid.

23. The use and order of Phlebotomy, with the  
names of the Veins, and where they rest.



**T**he Vein in the midst of the Forehead  
would be letten blood for the ach and pain  
of the head, and for Fevers, Lethargy, and for  
the Megrim in the head.

About the ears behind the two Veins, & which  
be



be let blood to geve clear understanding, and  
 vertue of light hearing, and for thick breath, and  
 for doubt of Measely or Lepzy.

In the Temple be two beins, called the Arte-  
 ries, for that they heat, which are let blood, for  
 to diminish and take away the great repletion,  
 and abundance of blood that is in the brain, that  
 might annoy the head and the eyes, and it is good  
 against the Gout, the Megrim, and others other  
 accidents that may come to the head. Under the  
 tongue are two beins that are let blood for a sick-  
 nels called the Sequary, and against the Swel-  
 ling and Apostumes of the throat, and against  
 the Squinancy, by the which a man may dye  
 suddenly for default of such bléding.

In the neck are two beins called Originales,  
 for that they have the course, and abundance of  
 all the blood that governeth the body of man, and  
 principally the head; but they ought not to be let  
 blood without the counsel of the Physician: and  
 this bléding abaileth much to the sickness of the  
 Lepzy, when it cometh principally of the blood.  
 The vein of the heart taken in the arm, profi-  
 teth to take away humours, or evil blood, that  
 might hurt the chamber of the heart, and is good  
 for them that spit blood, and that are short-wind-  
 ed, by the which a man may die suddenly, for de-  
 fault of such bléding. The vein of the Liber  
 taken in the arm, swageth the great heat of the  
 body of man, and holdeth the body in health; and  
 this bléding is profitable also against the pellow-  
 ares, and apostumes of the Liber, and against  
 the

the Pulse, whereof a man may die for default of such bleeding.

Between the master finger and the leech, Anger to let blood helpeth the dolours that come in the stomach and side, as Botches, and Apoplexies, and others other accidents that may come to these places by great abundance of blood and humours.

In the sides betwix the womb & the branch are two veins, of the which that of the right side is let blood for the droppe, and that of the left side for every sickness that cometh about the Spilt; and they should bleed according to the sameness or leanness of the party: take good heed at four fingers nigh the incision; and they ought not make such bleeding without the counsel of the Physician.

In every foot be three veins, of the which three one is under the ankle of the foot, named Sophon, the which is let blood for to assuage, and put out others humors, as botches, and Impostumes that cometh about the groins, and profiteth much to women, to cause the menstruation to descend, and delay the Emroids that cometh in the secret places, and other like.

Between the wrists of the feet, and the great toe, is a vein, the which is let blood for divers sicknesses & inconveniences, as the pestilence, that taketh a person suddenly by the great superabundance of humors, & this bleeding must be made within a natural day; that is to say, within 24 hours after the sickness is taken, of the

Pati

Patient, and before that the Feaver came on him; and this bleeding ought to be done according to the copulence of the Patient.

In the angles of the eyes be two veins, the which be let blood for the redness of the eyes, or watry, or that runneth continually, and for divers other sicknesses that may happen and come by over great abundance of humours and blood.

In the betwixt of the end of the Nose is made bleeding, the which is good for a red pimpled face, as red drops, pustules, small scabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blood and humours, and it availeth much against the pimpled Noses, and other such sicknesses.

In the mouth in the gums be four veins: that is to say, two above and two beneath, the which be let blood for chaulking and canker in the mouth and for tooth ach.

Between the lip and chin is a vein, that is to let blood to give amendment unto them that have an evil breath.

In each arm be four veins, of the which the vein of the head is the highest, the second next is from the Heart, the third is of the Liber, and the fourth is from the Spleen, otherwise called the low Liber vein.

The vein of the head taken in the arm, ought to bleed for to take away the great repletion and abundance of blood that may annoy the head, the eyes, and the brain, and availeth greatly for changeable heats, and swelling faces, and red,

and for diuers other sicknesses that may fall and come by great abundance of blood.

The bein of the Milt, otherwise called the low bein, should bleed against Feather Certains and quartains, and it ought to be made a wide, and a less deep wound than in any other bain, for fear of wound that it may gather; and for a more inconueniency, for fear of a sinew that is under it, that is called the Lizard.

In each hand be thre beins, whereof that aboue the thumb ought to bleed, to take away the great heat of the visage, and for much thick blood and humours that be in the head, and this bein delayeth more than that of the arm.

Between the little finger and the leech finger letting of blood, that greatly aballeth against all Feathers, Certains, and Quartains, and against the Flames, and diuers other lettings, that come to the paps and milt.

In the thigh is a bein, of the which bleeding aballeth against pain of the Centrals, for to put out of mans body humours that are in the groins.

The bain that is under the angle of the foot without, is named Sclot, of the which bleeding is much good against the pains of the flanks, and for to make, aboid and issue diuers humours which would gather in the said place; and it aballeth greatly to women to restrain their menstruosity, when they have too great abundance.

24. Of the Year, with the growth of things.

**T**here be in the year four quarters, the which are named thus, Ver, Hyems, Aestas, and Autumnus,

Autumnus: These are the four seasons in the year. Prime time is the spring of the year, containing February, March, and April. In these three months every green thing growing, beginneth to bud and flourish.

Then cometh Summer, as May, June, and July, and in these three months every herb, grain, and tree is in his most strength and beauty, and then the Sun is at the highest. Next cometh Autumn as August, September, and October, wherein all fruits wax ripe, and are gathered and housed.

Then cometh, November, December, and January, and these three months be in the Winter: that time the Sun is at the lowest, and is of little profit. The Astronomers say, that the age of man is threescore and twelve years, and that we liken but one whole year; for evermore we take six years for every month, as January or February, and so forth: for as the year changeth by the twelve months, into twelve divers manners, so doth man change himself twelve times in his life, by twelve ages, and every six times six maketh thirty six, and then man is at the best, also the highest; and twelve times six maketh threescore and twelve, and that is the age of man. Thus you may count and reckon for every Month six years, or else it may be understood by the four quarters and seasons of the year, so man is divided into four parts, as to Pouth, Strength, Wisdom, and age. He is to be eighteen years young, eighteen years strong,



eighteen years in wisdom, and the fourth eighteen years to go to the full age of threescore and twelve.

15. The change of Man twelve times according to the Months.

**H**E must take the first six years for January, in which is of no vertue nor strength, in this season nothing on the earth groweth. So man after that he is born, till he be six years of age is of little or no wit, strength or cunning, and may do little or nothing that cometh to any profit.

Then cometh February, and then the days lengthen, and the sun is more hot; then the fields begin to wax green. So the other six years till he come to twelve, the child beginneth to grow bigger, and is apt to learn such thing as is taught him.

Then cometh the month of March, in which the Labourer soweth the Earth, and planteth trees, and edifieth Houses. The child in these six years waxeth big, to learn doctrine & science, and to be fair and pleasant, and loving; for then he is eighteen years of age.

Then cometh April, that the earth and the trees are covered with green flowers, and in every part goods increase abundantly.

Then cometh the young man to gather sweet flowers of hardiness; but then beware that cold winds and storms of Vices beat not down the flowers of good manners, that should bring a man to honour, for then he is twenty four years of age,

Then

Then cometh May, that is both fair and pleasant: for then Birds sing in Woods and forests night and day, the Sun shineth hot: then man is most lusty, mighty, and of proper strength, and seeketh plays, sport, and manly pastimes, for then he is full thirty years of age.

Then cometh June, and then the Sun is at the highest in his Meridional; he may ascend no higher in his Statton. His glimmering golden beams ripeneth the Cozn: and then man is thirty six years, he may ascend no more, for then nature hath given them courage and strength, at the full, and ripeneth the seeds of perfect understanding.

Then cometh July, that fruits be set on sunning, and our Cozn a harding; but then the Sun beginneth a little to descend downward. So the man goeth from youth toward age: and beginneth for to acquaint him with sadness for then he is come to forty two years of age.

After that cometh August, then we gather in our Cozn, and also the fruits of the earth and then man doth his diligence to gather for to find himself, to maintain his wife, children & household when age cometh on him, and then after that six years, he is forty eight years of age.

Then cometh September, that wines be made, and the fruits of the trees be gathered, and therewithal he doth freshly begin to garnish his house, and make provision of needful things, for to live with in winter, which ozaketh very near and then man is in his most steadfast and comely

tous estate, prosperous in wisdom, purposing to gather and keep as much as shall be sufficient for him in his age, when he may gather no more and then he is fifty four years of age.

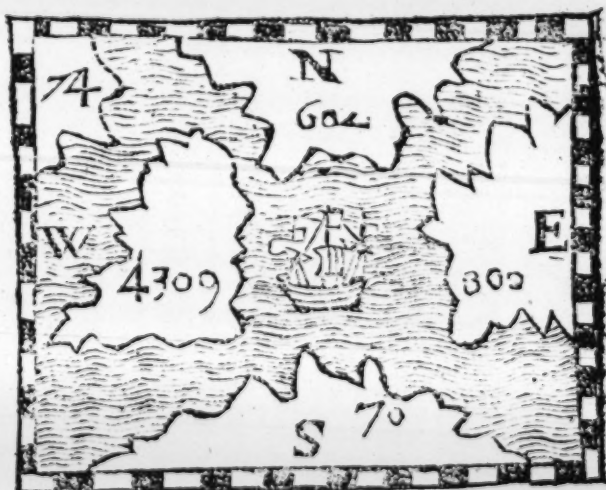
Then cometh October, when all is gathered, both Corn and other manner of fruits, also the Labourers plow, and sow new seeds in the earth for the year to come. And then he that nought soweth, nought gathereth: and then in these five years a man shall take himself unto God, for to do penance and good works, and then the benefit of the year after his death, he may gather and have spiritual profit; and then man is fully the term of threescore years.

Then cometh November, that the days be very short, and the Sun in a manner giveth but little heat, and the trees lose their leaves, the fields that were green look hoary and gray; then all manner of herbs are hid in the ground, and then appeareth no flower, and winter is come, that the man hath understanding of age, and hath lost his kindly heat and strength; his teeth begin to rot, and fall him, and then hath he little hope of long life, but desireth to come to the life everlasting: and these six years maketh him threescore and six years of age.

Last of all cometh December, full of cold, with frost and snow, with great winds, and stormy weather, that a man cannot labour, the Sun is then at the lowest, the trees and the earth are hid in snow, then it is good to hold them nigh the fire, and to spend the goods that they got in the

the summer. For then men begin to wax crooked and fable, coughing and spitting, and loathsome, and then he loseth his perfect understanding, and his heirs desire his death: and these six years maketh him full threaticore and twelve years, and if he live any longer, it is by his good guiding and dieting in his youth; howbeit, it is possible that a man may live till he be a hundred years of age; but there be few that live so long.

26. The Rutter of the Distances of Harbours, and Havens in most parts of the World.



The compass of England round about, is 4309 miles. Venice doth stand from Flanders, East and by South 80 m. And the next course by sea from Flanders, to Jaff,

Pass, is this, from Pluse to Calais is	70 miles, From
From Calais to Buchesse	80 m.
From Buchesse to Lezard	260 m. From
From Lezard to Capfenesther	650 m.
From Capfenesther to Lisbon	283 m. From
From Lisbon to Cape Saint Vincent to the	Straits
	240 m. From
From the Straits of Gibzalter unto the Isle of	Sordine
	110 m. From
From Maltana in Sardine to Analta is	460 m. From
From Analta the course of Saragoza and Sicil	to Sail to Pass in Surrey,
	1800 m.
From Pass to Basse, to Cypze to the Castle	Koge
	200 m. bet
From Castle Koge to Rhodes	100 m.
From Rhodes to Candy	250 m.
From Candy to Modon	300 m.
From Modon to Corzue	300 m.
From Corzue to Venice	800 m.

**T**he length of the Coasts of Surrey, of the Sea-Coasts, is from the Gulf of Ermony, to the Gulf Dalarze, next the South and by West from Lularia to Kpfe

65 m.

That is to understand, from Lazaria in Ermony to Soldin, that cometh from the Kibet coming to Antioch

70 m.

**A**nd from Soldin to the Port of Licha, next unto the South

From Licha to the Port of the South

50 m.

From Lozosa unto the Port Tripol, South,

50 m.

From



From Bernet to Acres , South and by West,	70 miles.
From Acres to port Jasse, South and by West,	70 miles.
From Port Jass to Port Delazara , South,	130 m.
From Damiat to Sariya , in Surry, to Damiat	180 m.
From Damiat to Babylon, Alchare,	80 m.
From Damiat to Alexandria	110 m.

The length of Mare Major, is from the gulf  
S. George, in the midst of the Gulf that is  
betwixt Tarpezond, Lenostopol, to the Port  
Messembze, West from S. George, 1060 m.  
The breadth of the West end , is from the Bras  
S. George of Constantinople upon the Riber  
Danubius, next the North from S. George  
Bras, 560 m.

From Pero to Cassa in Tartary, Northeast  
600 m.

From Cassa to the Straits of Lae, Northeast,  
100 m.

The Gulf of Lane is about 600 m.

The Cape of Cassa is about 600 m.

From the head of Lane to Sanastopol 4 m

From Sanastopol to Trapezond by West,  
250 m.

From Trapezond to Synopia, next to the South  
430 m.

From Synopia to Pero, next to the West  
Southwest, 230 m.

From

From Pero to Messamber, next the Northward	230m	Southern
From Messamber to Panchzo, North, North-east.	160m	North
From Panchzo Castro to Danobia, North-east	230m	North-east
From Danobia to the Straits of Cassa, next the East.	200m	East

## The Compass of the Islands.

The Isle of Cypzus is about	500m
The Isle of Rhodes is about	180m
The Isle of Lange is about	80m
The Isle of Negre Pont is about	300m
The Isle of Sicilia is about	737m
The Isle of Sardin is about	700m
The Isle of Great Brittain is about	2000m
The Isle of Ireland is about	1700m
The Principality of Marre is about	700m

Thus endeth the Rutter of the Distance from one Port or Country to another.

## 27. Of the Axtree and Poles.

The Diameter of the world is called his Axtree, whereabout he moweth, and the ends of the Axtree are called the Poles of the world. Of whom one is called the North Pole, and the other the South Pole. The Northern is he that is alwayes seen in our Habitations; And the Southern

Southern is that which is never seen above our Horizon. And there are certain places on earth,



whereas the Pole that is ever in our sight, cannot be seen with them that dwell there: and the other Pole which is ever out of your sight, is in sight to them. Again, there is a place on earth, where both the Poles have even like situation in the Horizon.

28. Of the Circle of the Sphere.

Some of the Circles of the Sphere be parallels, some oblique, some others go cross over the Poles. The Parallels are they that hath the same Poles as the World hath; and there be five Parallel Circles, the Arctick, the Equinoctial, the Tropicke, the Antarctic. The Arctick Circle is even the greatest of all those Circles that we have continually in sight, and he scarcely toucheth

eth the Horizon in the point, and is altogether presented above the earth.

And all the stars that are included in this Circle neither rise nor set, but a man shall see them all the night long, keep their course round about the Pole. And that Circle in our habitation is drawn of the furthest foot of Ursa Major. The Ekliptical Circle, most Northward of all the Circles that he made of the sun, whom when the sun removeth into, he turneth back from his summer Circuit, then is the longest day all the year, and the shortest night; and after the summer return, the sun shall not be perceived to progress any further toward the north, but rather to recoll to the contrary part of the world: wherefore in Greece this Circle is called Tropicos, the Equinoctial Circle is the most greatest of all the five parallel Circles, and so parted by the Horizon, that the one half Circle is above the earth, the other half circle lieth under the Horizon. The sun being in his Circle causeth two Equinoctials, the one in the spring and the other in the Harvest. The Summer Tropick is a Circle most South of all the Circles that by the moving of the world, he describeth of the sun; which when the sun is once entered into, he returneth back from his winter Progress; then is the longest night and the shortest day in all the year. And beyond this winter mark, the sun progresseth never a whit further, but goeth into the other Coasts of the world: wherefore this Circle is also named

Trevicos as who to say, returnable. The Antartick Circle is equal in quantity and distance with the Artick Circle, and toucheth the Horizon in one point, and his course is altogether underneath the earth, and the Stars that be placed in this, are always invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropicks, and the least (I mean in our Habitation) are the Articks: and these Circles must be understood without dreedth: and be reasoned of, according to the scituation of the Stars, and by the beholding of the Dioptra, and but supposed only in our Imagination, for there is no circle seen in all the Heaben, but only Galaxias. As for all the rest, they be conceived by imagination.

29. The Reason why that five Parallel Circles are only in the Sphear.

**T**he Parallel Circles alone are wont to be described in the sphear, not because there be no more parallels than those in all the world. For the Sun maketh every day one Parallel Circle, equally distant to the equinoctial, (which may be well perceived) with the turning of the world, insomuch that a 128 parallel Circles are twice described of the Sun between the Tropicks, for so many days are within the two returns, and all the stars are daily carried withal round about in the parallel Circles: Howbeit every one of them cannot be set out in the Sphear. And though they be profitable in others things



things in Astrology, yet it is impossible that the Stars may be described in the Sphere, without all the parallel circles, or that the magnitude of days and nights may be precisely found out without the same parallels. But in as much as they be not deemed to be so necessary for the first introduction of Astrology, they are left out of the Sphere. But the five Parallel Circles for certain special instructions are exhibited. The Arctick circle severeth the stars, which we ever see, the Equinoctial Tropick containeth the going back of the Sun, and it is the furthestmost part of the progress in the North, and the Equinoctial circle containeth the Equinoctials, and the Summer Tropick, is the furthestmost point of the way of the Sun toward the South, and it is even the mark of the Winter return: The Antartick circle determineth the Stars, whom we cannot see. And seeing that they are very expedient for the Introduction into Astrology, they be right worthy to take room in the Sphere.

30. Of the five greater Circles; Of the Appearance and Non-appearance of them.

Also the said five parallel circles, the Arctick circle appeareth altogether above the earth, and the Equinoctial Tropick Circle is divided into two parts of the Horizon, whereof the greater part is above the earth, and the lesser lieth underneath it. Neither is this Tropick circle equally divided of the Horizon in every Place and

and Countrey, but according to the variety of the regions; it hath diversities of uprising, and this Celestial Circle is more unequally divided in the Horizon to them that dwell nearer the North than we do: and further, there is a place where the Celestial Tropick is wholly above the earth; and unto them that dwelt nearer unto the South than we, the Celestial Tropick is more unevenly parted in our Horizon. Furthermore, there is a coast (but south from us) wherein the Tropick circle is equally divided of the Horizon. But in our habitation the Celestial Tropick is so divided of the Horizon, that the whole circle being divided into eight parts, five parts shall be above the earth, and three under the earth. And indeed it seemeth that Aratus meant this climate, when as he wrote the book of Phaenomenon; whereas he speaking of the Celestial Tropick circle, saith on this wise,

When the Circle divided is into eight parts even  
just,

Five parts above the earth, and three under-  
neath, remain needs must.

The restless Sun in Summer hot from this re-  
turneth back.

And so of this division it followeth, the day to  
be of fifteen Equinoctial hours, and the night of  
nine Equinoctial hours long: and in the Horizon  
of Rhodes, the Celestial Tropick is so divided of  
the Horizon, that the whole circle being divi-

F

ded

ded into eighteen parts, there shall appear 29 divisions above the Horizon, and nineteen under the earth, by which division it appeareth that the longest day in the Rhodes hath but fourteen Equinoctial hours in it, and the eight nine Equinoctial hours, with two half hours more besides. The Equinoctial Circle in every Habitation is so justly divided in the midst by the Horizon, that the one half Circle is above the earth, and the other half Circle underneath the earth. And this is the cause that the Equinoxials happen alwaies in this Circle. The Summer Tropick circle is so divided of the Horizon, that the lesser part shall be above the earth, and the greater part under the earth, and the unequality of division hath even like diversity in all Climates, as it is supposed to be in the Equinoctial Tropick Circle, and by this means the divisions of both the Equinoctial circles be precisely correspondent each to other: By reason whereof the longest day is of one length with the longest night, and the shortest day equal with the shortest night. The Arctic circle lyeth every whit under the Horizon.

31. Of the bigness of the five Parallel Circles.

**B**ut of the said five parallel circles, some be still the same bigness throughout all the world, and of some the bigness is altered by reason of the Climates, so that some circles be bigger than other, and some lesser than other. The Tropick circles and the Equinoctial do not when they alter their quantities, but the Arctic hath a bigness,

bigness, for somewhere they appear bigger. and  
 somewhere lesser. For unto the Northward dwell-  
 ers, the Artick circles seem bigger, the Pole be-  
 ing raised on high, the Artick Circle touching  
 the Horizon, must needs also appear bigger and  
 bigger continually, and unto them that dwell  
 further North, sometime the Equibal Tropick  
 shall increase the Artick Circle, so that the Equi-  
 bal Circle, and the Artick also meet together, and  
 be taken but instead of one. And in places that  
 be yet further North, the Artick circles shall ap-  
 pear greater than the Equibal Tropick circle: but  
 there is a place so far North, where that the Pole  
 appeareth ober head, and the Artick Circle ser-  
 veth for the Horizon, and remaineth with it in the  
 moving of the world, and is as wide as the Equi-  
 noctial; insomuch that the three circles (to say the  
 Artick, the Equinoctial and the Horizon, be pla-  
 ced in one order and situation. Again, to them  
 that dwell more South, the Poles appear more  
 lower, and the Artick circles lesser. Yet again,  
 there is a place being South in respect of us,  
 which lieth under the Equinoctial, when the  
 Poles be under the Horizon, and the Artick  
 circles are altogether gone: so that of the five  
 parallel Circles, there remain but three circles,  
 that is the two Tropicks and the Equinoctial.

### 32. Of the Number of the Parallels.

**F**or all these speeches, it is not to be thought  
 that there continues 5 parallels alwayes, but  
 so many to be imagined for our habitations sake  
 for in some Horizons there be but 3 Parallels,

only, and there be Habitations on earth, when the **Artick Tropick** circle toucheth the Horizon and eben so; the Tropick circle is the second to ken; which is called the Habitation under the Pole. The third Habitation, of whom we spake a little before, which is named the habitation under the Equinoctial.

33. Of the Order of the five parallel Circles.

**T**he order of the five parallel circles is not hereby where the same, but in our Habitation the first shall be called the Artick, the second the **Artick Tropick**, the third the Equinoctial, the fourth the **Brumal**, the fifth the Antartick: but to them that dwell more North than we, sometime the first is accounted as the **Artick Tropick**, the second as the Artick, the third as the Equinoctial, the fourth as the Antartick, the fifth as the **Brumal Tropick**; and because the Artick Circle is wider than the Equinoctial, the said order must needs be observed.

34. Of the power of the five parallels.

**L**ikewise, neither are the powers of the five parallel Circles alike. For the Circle that is our **Artick Tropick**, is to them that dwell in a contrary Habitation, the **Brumal Tropick**. Contrariwise, that which unto them is the **Artick Tropick** Circle, is the **Brumal Tropick** unto us. But such as dwell under the Equinoctial, even the three Circles be in power **Artick Tropicks** unto them; I mean them that dwell just under the course of the Sun, for in converting one to another, that which is the Equinoctial



noctial with us, shall be the **Artickal Tropick Circle**. And both the **Tropicks** shall be **Wzimals**. So then the **Artickal Tropick Circle** may be said by nature uniberally all the world over, which is next to the **Habitation**. Therefore unto them that dwell under the **Equinoctial**, the **Equinoctial** it self serbeth for the **Artickal Tropick**, as wherein the **Sun** hath his course directly over their head, and all the **Parallel Circles** shall take the room of the **Equinoctials**, being diuided by equal diuisions in the **Horizon**.

35. Of the space between the **Parallels**.

**N**either the spaces of the **Circle** one from the other, do remain the same throughout all habitations, but after the description of the **Spheres** they are discussed on this sort. Let any **Meridian** be diuided into sixty parts, the **Artick** shall be diuided from the **Pole** sixty six parts off; and the same on the other side shall be sixty five parts distant from the **Artickal**, and the **Equinoctial** shall be from either of the **Poles** sixty four diuisions off. The **Wzimal Tropick circle** standeth from the **Aurartick** sixty five parts off. Whether have these circles the same distance between them in every **Town** and **Country**; but the **Tropicks** in every declination shall have eben like space from the **Equinoctial**, yet have not the **Tropicks** equal space from the **Articks** at every **Horizon**, but in some place less, and in some place more distance.

Likewise, the **Articks** have not in every declination one certain space from the **Poles**, but

somewhere less, and somewhere more. All the  
Spheres be made for the Horizon of Greece.

36. Of the Colours.

**T**here are Circles that go cross oerthow  
the Poles, which of some men are called  
Colours, and they be so framed, that they con-  
tain within their Circuit the Poles of the world,  
and be called Colours by reason of those positions  
of them that be not seen. And for other Circles  
they be seen whole, the world meeting round  
about. And there are certain parts of the colour  
invisible; even those parts that from the Antar-  
tick lie hid under the Horizon; and these circles  
be signed by the Tropical points, and then di-  
vided into two equal parts of the circles that pas-  
seth through the midst of the Zodiack.

37. Of the Zodiack.

**T**he Circle of the twelve Signs is oblique  
and is compounded of three Parallel circles  
of whom two are said to shew the breadth of the  
Zodiack, and one is called passing through the  
midst Signs: thus toucheth he the two equal  
circles and parallels, the Equial Tropick in the  
first degree of Cancer, and the Humial Tropick  
in the first degree of Capricorn. The breadth of  
the Zodiack is twelve degrees. This Circle is  
called oblique, because he passeth oer the paral-  
lels awry.

38. Of the Horizon.

**T**he Horizon is a circle that divideth part of  
the world seen, from the part that cannot be  
seen.

ſen: ſo he diuideth the whole ſphear of the world  
 into two parts, euen that he leaueſt the one half  
 ſphear aboue the earth, and the other half ſphear  
 underneath the earth. And there be 2 Horizons :  
 one ſenſible, the other imagined by underſtand-  
 ing the ſenſible Horizon is that which of our  
 ſight is limited at the uttermoſt of our knowing.  
 So that his Diameter is not paſſing a thouſand  
 furlongs euen throughout. The Horizon that is  
 imagined by underſtanding, is for the ſpeculati-  
 on of the Sphear of the fixed Stars, and he diui-  
 deth the whole world into two parts. Wherefore  
 there is not the ſame Horizon throughout ebery  
 Habitation and Town, but to a mans witting,  
 he remaineth the ſame for the ſpace of four hun-  
 dred furlongs almoſt. So that the length of the  
 daies, the Climates, and all the appearances re-  
 main the ſame ſtill ; but with the more number  
 of furlongs ; for the diuerſity of the Habitation,  
 the Horizon, the Climate, yea, and all the appa-  
 rances ſhall vary, ſo then change, and habitati-  
 on muſt needs happen in going Southward or  
 Northward beyond four hundred furlongs. And  
 they that dwell in one parallel, for ebery exced-  
 ing great number haue a new Horizon, but they  
 keep the ſame Climate, and all the appearances :  
 likewiſe the beginnings and endings of daies,  
 change not at the ſelf ſame time to all that dwell  
 in the ſame Parallel. But after very great cu-  
 rioſity, the leaſt making in the world hitherto  
 thither, euen for ebery point the Horizon is  
 changed, the Climate and the Appearances do  
 vary.

hary. The Horizon in the Sphears not after the manner described, for all the other Circles are carried together from East to West with the moving of the world; & the Horizon is immovable by his own nature, as long as he keepeth the same situation. And so if the Horizon were set out in sphears when they should be turned about, he might so happen to move, and sometime to be over head, and that were a thing most inconvenient, and farthest out of reason in Sphear matter: yet for all that there may be a place assigned for the Circle Galaxias is left out in many sphears, and it is one of the greatest Circles; and they be called the greatest Circles, which have the same center as the Sphear hath. And there be seven of the greatest Circles, the Equinoctial, the Zodiack, that which goeth through the midst of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the circle Galaxias.

### 39. Of the five Zones.

**T**he outward fashion of the earth is spherical, and divided into five Zones, of whom, two which be about the Poles are called the cold Zones, because they be very far from under the course of the Sun, and be little inhabited, by reason of the great cold; and their compass is from the Artick to the Poles-ward; and the Zones that be next unto them, because they be measure'd by situation towards the course of the Sun, be called temperate, and abide in the firmament upon the Tropick and Artick circles,

between whom they lye. Now the fifth, which among the said four Circles is middlemost, soz that it lighteth under the way of the Sun, is named the hot, and it is divided of the Equinoctial of the earth into two, which lyeth all about under the Horizon in the frame of the Sphear.

#### 40. Of the Meridian Circles.

**T**he Meridian is a Circle that goeth thozow the Poles of the woꝛld, and thozow the point that is just ober our head. In whom when the Sun is come to, he causeth mid-day and mid-night: and this Circle is also immoveable in the woꝛld, as long as the self same scituation is kept in all moving of the woꝛld. Neither is this Circle drawn in a Sphear that be painted with stars, because he is immoveable and receiveth no mutation, but is mans conjecture by wit, soz thze hundred Furlongs almost, the Meridian abideth the same, but after a moze better exact imagination, soz ebery step either East oz West, maketh another Meridian: but go North oz South, eben ten thousand furlongs, and the same Meridian shall serbe.

#### 41. Of the Circle Galaxias.

**T**he Circle Galaxias,, oblique also, and goeth ober the tropicks atozy, and it is of the substance of fibe clouds, and the only biszle circle in the Heabens, neither is it certain what bredth it is of, soz it is narrower in one place, than in another, and soz that cause under the Equinoctial of the woꝛld. But on the two tem-  
perate



perate Zones, one is inhabited of them that be in our Habitation, being in length nigh an hundred thousand furlongs, and in breadth about half the same.

42. Of the Cœlestial Signs with their Stars.

**T**he Signs that be blazed with Stars are divided into three parts; some of them be placed in the Circle of the Zodiack: some be called Northern, and some be called Southern, and they that be situate in the circle of the Zodiack, by the twelve Beasts, whose names we have declared in another place, in which twelve Beasts there are divers Stars, which for certain notable markes espied in them have taken their proper Names for the fixed Stars that be in the back of Taurus be called Pleiades, and the Stars that be placed in the head of Taurus be six in number and are called Hyades: And the Stars that stand before the feet of Gemini, are called Propus: and the cloud like substance, that is in Cancer is called Presepe; and the two Stars that stand nigh Presepe, are called Alini; and the bright Star that is in the heart of Leo ( according to the name of his place ) is the Lyons Heart, and it is called of some men the Royal Star, for they that are born under it, are thought to have a Royal Partibity. The fair Star that standeth at the fingers end of the left hand of Virgo, is called the Spike. But the little Star that is fastned by the right wing of Virgo, is named Prorigettes. And the four Stars that be at the right hands end of Aquarius called Urna. The

The

Stars that be spread one after another behind Pisces tail, are called the Lines. And in the South Line there are nine Stars, and in the North line five. The bright Star that is seen in the Lines end is called Nodus. So many are counted for the Northern, as be set betwixt the Zodiack, and the North. And they be these, Ursa Major, Ursa Minor. And Draco that lyeth betwixt both Ursa, Arctophylax, Corona, Engonasin, the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, the Dolphin, Protomo Hyppu the boyle that standeth by Hypacous, Chephus, Cassiopeia, Andromeda, Perseus, Auriga, Deloton. And he that was flensed of Callimachus Bernicks heir. Again, there be other stars, who for certain plain appearances that they have in them, have had their name given them. For the notable stars that lyeth about the mid-  
 shanks of the Arctophilar is called Arcturus. And the shining star that is set by the Harp, even by the name of the whole sign is called the Harp; and the stars that be at the top of Perseus left hand, are named the Gorgones. and the thick small stars that are espied at the right hands point of Perseus, make as it were a Sythe. And the clear star that is set in the left shoulder of the Oxiber, is called the Goat. But the two little stars that be at the outermost of his hand, be called the Kids. And all these be Southern Signs, that lie on the South side of the Zodiack. And their names be these: Orion, the Centaurus, the beast that Centaurus holdeth in his hand, Thirsy-  
 locus,

locus, when Centaurus setteth befoze the Senter; the Southern Fish, and Whale, the water pothereth off Aquarios, the Flood of Orion, the south Cronon, which of some is named Uraniscus; the Road that lyeth by Hypparchus. And again, in these there be certain stars that have taken them proper names. For the bright star that is in Prokyon, is called Prokyon; and the glistering star that is in the Dogs mouth, for that he is thought to cause moze ferbent heat, is called the Dog, even by the name of the whole Sign. The star that shineth in the top of the star of Argo, is named Canopus: and this is seldom seen in the Roads, except it be from high places: But in Alexandria he is not seen at all, where the fourth part of the Sign doth scantly appear above the Horizon.

43. Of the twelve Winds, with their Names and Properties.

**T**he Wind is an exaltation hot and dry, ingendred in the inner parts and hollownes of the earth; which when it hath issue. and cometh forth, it moveth adelong about the Earth, and is called the wind. And there be twelbe of them, which old Mariners had in use, of whom four be called Cardinals.



### The first Principal Wind.

Auster the Meridional or South-wind, hot and moist air, or likened to the air, sanguine, full of Lightning, and maketh, or causeth great rain, he nourisheth large clouds, and ingendzeth pestilence and much sickness; Auster Aphricus his first collateral or side wind, airer, he causeth sickness and rain: his second collateral is called Auro Austrā, airer, he proboketh clouds and sickness.

### The second Principal Wind.

The fourth wind, and the second Cardinal is Septentrionarius, contrary or opposite to the first, cold and dry, melancholick, compared to the earth: he putteth away rain, he causeth cold, and dryeth and conserbeth health, and hurteth the flowers

flowers and fruits of the earth : his collaterals, the first is Aquilo, frosty and dry, earthy, without rain, and hurteth the flowers. Circius his second collateral, earthy, cald and dry, causeth round, or hurle-wind, thick snow and winds.

The third Cardinal Wind.

From the Rising of the Equinoctial that is in the East, bloweth Subsolanus, the third cardinal wind, fiery, hot, and dry, cholerick, temperate, sweet, pure, subtil, or thin, he nourisheth clouds, he conserveth bodies in health, and bringeth forth flowers, Helicronus collateral, Solstitial, and Estive, or summerly, dryeth all things.

The fourth Cardinal Wind.

Last of all in the going down of the Equator, that is the West, bloweth Favonius, cold and moist, watery, flegmatick, which resolbeth and loseth cold, savoureth and bringeth forth flowers; he causeth rain, thunder, and sickness, his collaterals Affricus and Corus have the same nature and properties.

44. Strange wonders, most worthy of Note.

**I**n the Country of Cilicia, as the worthy Cosmographer Pomponius Mela reporteth, in the innermost places, there is a Province of great renown. For the discomfiture of the Persians by Alexander, and the flight of Darius; at that time habing in it a famous City called Issos, whereof the Bay is named the Bay of Issos, but now habing not so much as a little Town. Far from thence lyeth the Fayeland Amanoides, between the Rivers Pyramus and Cydnus, Pyramus being the



the nearer to Iſſos return'd by Mailon, and Cydnus runneth out beyond through Tarſus. Then is there a City poſſeſſed in old time by the Rhodians, and Argives, and afterward by the appointment of Pompey, called Soloe; by Pyrates now Pompeyopole.

Hard by, on a little hill is the Tomb of the Poet Aratus, worthy to be ſpoken of, becauſe it is unknown, why ſtones that are caſt into it do leap about: not far from thence is the ſetion of Cyrocus embironed with a narrow bank to the firm Land.

Above it is a Cave named Coricus, of ſingular nature, and far more excellent than may with eaſe be deſcribed. For gaping with a wide mouth, even immediately from the top it openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten Furlongs: then going deep down, and the farther the larger; it is green round about with budding trees, and caſteth it ſelf into a great round Vault, on both ſides full of woods, ſo marvellous and beautiful, that at the firſt it amazeth the minds of them that come into it, and it maketh them think they have never ſeen enough of it. There is but one going down into it, narrow and rough, of a mile and a half long, by pleaſant ſhadows and covert of wood, yielding a certain rude noiſe, with Rivers trickling on either hand. When ye come to the bottom, there again openeth another Cave, worthy to be ſpoken of for other things: It maketh the enterers into it afraid, with the dinne of Limbzills, which raiſe a gally and great rattling with.

with in, afterward being a while lightsome : and anon, the further ye go, waxing darker, it leadeth (such as dare adventure ) quite out of sight, and carrieth them deep as it were in a gulf, where a mighty River rising with a great breadth but only sheweth itself and when it hath gushed violently a while in a short chanel, sinking down again and it is no more seen. Within is a waste space, more horrible than any man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly holy, and both worthy, and also believed to be inhabited of Gods. Every thing presenteth a stateliness, and setteth out itself with a certain Majesty.

There is another beyond, which they call Typhos Cae, which is a narrow mouth, and (as they that have tried it doth report) very low, and therefore dimmed with continual darkness, and not easie to be sought out : howbeit because it was sometime the Chamber of the Giant Typhos, and because its now out of hand, stisseth such things as are let down into it. it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Iozelands, that is to say, Serpedon, sometime the bounds of King Serpedons Realm, and Anemutium, which parteth Sicilia from Pamphilia, and between them Celendris and Natidos. Both are builded, and peapled by the Samians, whereof Celendris is nearer to Serpedon.

THE  
Husband-Mans Practice.  
OR,  
PROGNOSTICATION  
FOR EVER.

As teacheth *Albert, Alkind, Haly,*  
and *Ptolomy.*

With the Shepherds perpetual Prognostication  
for the Weather.



London, Printed for *Will. Thackeray*, in Duck-  
Lane near Smithfield, 1673.

Whan the Husband-man should practise, and  
what Rule he should follow; after the teach-  
ing of *Albert*, *Alkind*, *Haly*,  
and *Ptolomy*.

**T**he wise and cunning Masters in Astron-  
omy have found, that man may see and  
mark the weather of the Holy Chri-  
stmas night, how the whole year after shall  
be in his working and doing, and they shall  
speak on this wise.

When on the Christmas night and evening  
it is very fair and clear weather, and is with-  
out wind and without rain, then it is a token  
that this year will be plenty of wine and fruit.

But if the contrariwise, foul weather and  
windy, so shall it be very scant of wine and fruit.

But if the wind arise at the rising of the Sun,  
then it betokeneth great death among Beasts  
and Cattel this year.

But if the wind rise at the going down of the  
same, then it signifieth death to come among  
Kings and other great Lords: But if the wind  
arise at North Aquilon at mid-night, then be-  
tokeneth the year following to be a fruitful year,  
and a plentiful. But if the wind do arise and  
blow at South Austro in the midst of the day,  
that wind signifieth to us daily sickness to  
reign and be amongst us.

2. O. Christmas day.

3. Christmas day be on the Sunday, that  
year

year shall be a warm Winter, and beginning fast with sorrow, there shall be great winds and tempests. The Lent shall be mild, warm, and moist. The Summer hot, dry, and fair. The Harvest moist and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much honey, and the sheep shall prosper well. The small seeds and fruits of Gardens shall flourish also. The old men shall die sore, and especially women that go with child: peace and quietness shall be plentiful among married folks.

If Christmas day fall on the Sunday, there shall be a mild winter, neither too cold nor too warm, the Lent shall be very good, the Summer windy; with great stormy weather in many Lands; the Harvest good, and much wine, but very little honey; for the Swarms of Bees shall die, and many women complain and, sit mourning this year for their Husbands.

If Christmas day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good and windy, the Summer wet, and harvest dry and evil; there shall be reasonable plenty of Wine, Corn, Oyle, and Tallow: the Swine shall die, and sheep be blasted, and the beasts perish; the ships of the sea shall have great misfortune; Much amity and good Peace shall be among Kings and Princes, and the Clergy shall die sore that year.

If it fall on Wednesday, then shall the Winter be very sharp, hard, and after warm: the Lent



strong, with naughty weather; the summer and harvest very good weather; and this year shall be plenty of Hay, Wine and Corn, which shall be very good; the honey dear, fruits scant, and very bad: Builders and Merchant-men suffer great labours, & young people, children, and also cattle die in great store.

If it fall on Thursday, the winter shall be very good, with rain: the Lent windy, a very good summer, and a misty harvest, with rain and cold: and there shall be much Corn, fruit, & all things shall abound on earth, and wine with oyl, and tallows shall be plenty, but yet very little honey. Many great men shall die, with other people; and there shall be good peace, and great honour to all Kings and Governours.

If it fall on Friday, the winter shall be stedfast and continue his course: The Lent very good, but the summer stedfast, and the harvest indifferent, and there shall be plenty of wines & Corn, hay shall be very good, but the sheep and swarms of Bees shall die soze, the people shall suffer great pains in their eyes; oyl shall be very dear that year, and of fruits there shall be plenty, but children shall have much sickness.

If it be on Saturday, then shall the winter be misty, with great cold and much snow, and also troublesome, unstedfast, with great winds: the Lent shall be chill and windy, the Summer good, and very harvest, there shall be little Corn, and dear and scarcity of fruit: Pastures for Beasts shall be very good but the Ships on the sea and other

other waters shall have great mis-fortune, great hurt shall be done to many houses, & there shall be war in many Countries, with sickness, and many old people die; many trees shall wither: And the Bees die also that year.

3. Of the Practice of the Husbandman,

**T**he Husband-mans Practice standeth after this manner.

They begin to mark first on Christmas day, & so forth; they mark also the other twelbe days, ehen from the first day, and what weather there is on every one of the twelbe days. And also the weather that shall be upon, & in the month that belongeth to the same day, & therefore it is to be marked, that Christmas day betokeneth January, and St. Stephens day betokeneth February, and St. Johns day betokeneth March, and so forth; proceeding unto the last.

4. The Disposition of the twelve days, known by the shining of the Sun.

**O**n Christmas day, if the Sun do shine, the whole year, it betokeneth a peaceable year.

If the Sun shine the second day, gold shall be hard to come by, and the Coze much set by.

If the Sun shine the third day, Bishops and Prelates will be diligent to make war, and great errors shall be among Church-men.

If the Sun do shine on the fourth day, then must the weak Children suffer much pain.

And if the Sun do shine on the fifth day, then doth the Winter Fruits and Herbs, and fruits of Gardens prosper well.

If the Sun do shine on the first day, there shall be great plenty of the Fruits of the Gardens, with all other fruits also.

But if the Sun do shine on the seventh-day, then betokeneth hunger and scarceness, both of Mans food and also of Beasts, for Victuals shall be dear, with Wine and Corn.

If the Sun do shine on the eighth day, it shall be good for Fishers that pear and fortunate.

If the Sun do shine on the ninth day, it shall be prosperous and happy for Shep that pear.

If it shine the tenth day, then shall there be much evil weather that pear.

If it shine the eleventh day, there shall be much misty weather that pear, & also commonly death.

If it shine the twelfth day, then followeth that pear much war, debate and strife.

If the Wind blow the Christmas day at night, that betokeneth death to a great man in that Land.

The second night, if the wind be still and laid, then the third night dieth the greatest Lord in that Land.

If the wind blow the fourth night, there shall be dearth in the Land.

If it blow the fifth night, there shall be death among them that are learned.

The sixth night, wind bringeth plenty of Wine Corn and Oyl.

The seventh night, wind bringeth neither hurt nor good.

The eighth night, wind causeth much death among

among old and young people.

The ninth night, wind betokeneth much sickness and death among the people.

The tenth night, the Cattle fall to the ground and die.

The eleventh night, much Fish shall die.

The twelfth night, it betokeneth much war and debate in the Land.

5. From the time of Christmase unto the twelfth day:

**T**he Husband-man understanding all this, when on Christmase Euen at midnight the wind waxeth still, it betokeneth a fruitfull year: when on the twelfth day afore day, it is somewhat windy, that betokeneth great plenty of oyl.

When the Sun on the twelfth day in the morning doth shine, that betokeneth foul weather. In the beginning it is never stedfast weather, for 3 months go all one through another the same day. If it be fair weather that day, it is happy & fortunate. The sixth day after the first day, is the last day; so that the first is last, & that in the six days, every day leaveth behind him 2 months.

Also that the second day, leaveth February a Fozenoon, and January at the afternoon, and so forth do all the other days.

January.

If it be on Peter's years day that the clouds in the morning be red, it shall be an angry year, with much war and great tempests. If the Sun doth shine on the 22 day of January, there shall be much wind. If the Sun doth shine on S. Paul's day,

day, the twenty fifth day of January, it shall be a fruitful pear, and if it do rain or snow, it shall be between both: If it be very misty, it betokeneth great death: If thou hear it thunder that day, it betokeneth great winds, and great death, & most especially among rich men that pear.

February.

On Shrove-tuesday, whosoever doth plant or sow, it shall remain always green.

Item. How much the Sun did shine that day, so much he shall shine every day in Lent. And always the next new Moon that falleth after Candlemas day, and after that the next Tuesday, shall be always Shrove-tuesday.

And when the Sun riseth and shineth early, then prospereth well all manner of fruit: if you hear it thunder, it betokeneth great wind and much fruit.

St. Beda saith, there be three days and three nights, that if a child be born therein, the body abideth whole, and shall not consume away until the day of judgement: that is in the last day of January, and the secrets thereof are full wondrous. And if a tree be hewed on the same day, it shall never fall.

March.

The more mists that there be in March, the more good doth it, and as many days as be in March, so many hoar frosts shall you have after Easter, and so many mists in August. All manner of trees that shall be cut down unto the two last holy days in March, shall never fall. Item, if on Palm-sunday be no fair weather, that betokeneth



to goodness. If it do thunder that day, then it signifieth a merry year, and death of great men.

April.

If it rain neber so little on Ascension day, it brokeneth dearth of all manner of food for Cattel. But when it is fair weather, it is prosperous and there shall be plenty of Tallow, and much Wool.

May.

If the Sun do shine on the 25 day of May, wine shall prosper well; but if it doth rain, it doth much hurt. Item. if it rain on Whitsunday, it is not good. Item. in the last of May, the Oak trees begin to bear blossoms, if they blossom then, you shall have a good year of Tallow, and plenty of Fruit.

June.

If it rain ne're so little on Midsummer-day, that is the 24 day of June, then do not Haseel Ruts prosper: If the holy Sacrament day of our Lord be fair, then it is good, and cause fruit plenty, and the Lambs to die.

July.

If it rain on the second of July, such weather shall be forty days after. day by day, yet some imputed it to Swithin the 15.

August.

If the Sun do shine on the 15 day of August, that is a good token, and specially for wind.

September.

If thou wilt see and know, how it shall go that year, then take heed to the Oak Apples about  
Dr.

St. Michaels day, for by them you shall know how that year shall be: If the Apples of the Date trees when they be cut, be within full of Spiders then followeth a naughty year: if the Apples have within them flies, that betokens a meetly good year. If they have Magots in them, then followeth a good year. If there be nothing in them, then followeth great dearth: if the Apples be many, and early ripe, so shall it be an early winter, and very much snow shall be afore Christmas, and after that it shall be cold. If the inner part of kernel be fair and clear, then shall the Summer be fair, and the Corn good also; but if they be very moist, then shall the summer also be moist. If they be lean, then shall there be a hot and dry summer. If it thunder in this month it presageth plenty of wine and Corn that year.

## October.

When the leaves will not fall from the trees, then followeth after a cold winter, or else a great number of Caterpillars on the trees.

## November.

Whether the winter be cold or warm, go on Allhallows day to a beech tree, and cut a Chip thereof, and if it be dry, then shall the winter be warm: if thou wilt try on S. Andrews euen, whether it shall be moist or dry year that followeth you shall know by a glass full of water: if the year shall be moist, and much rain shall fall, then shall the water in the glass run over: and if there shall follow a dry year, then shall not the water arise to the brims thereof.

when

When there followeth a foggy night, a good year after insueth, that is when it cometh on the thursday night, or on a flesh day at night, and on the friday or saturday, wherein some men will eat no other meat but flesh: if there be thundring, that betokeneth plenty of fruit.

December.

When Christmas day cometh while the Moon waxeth, it shall be a very good year, and the nearer it cometh to the New Moon, the better shall that year be. If it come when the Moon decreaseth, it shall be a hard year, and the nearer the latter end thereof it cometh, the worse, and harder shall the year be. And if any wood be cut off on two last days of December, and on the first day of January, it shall not rot nor wither away, nor be full of worms, but alway wax harder, and in his age as hard as a Stone.

9. How thou maiest rule thy Beasts that year.

Item. Put out of thy stable all thy beasts, or what other Cattle thou hast. the three nights following, hereafter, and make the Stalls and Stables very clean, with the Mangers also, and give a beast no meat those nights in those places but bestow them in some other room, and there give them meat, for that is good; and these be the three nights, Christmas even at night, Twopenns even, and Twelve even at night.

7. An old Rule of the Husband-man.

Item. When it is fair, and three Sundays after S. James his day, it betokeneth that corn shall be very good, but if it rain, then the Corn withereth:

withhereth: St. James day befoze noon betokeneth the winter time befoze Christmase, and after noon, it betokeneth the time after Christmase. If it be so that the sun do shine on S. James day, it is a token of cold weather: but if it rain thereon, it is a token of warm and moist weather. But if it be between both, that is a token of neither too warm, nor yet too cold.

8. How the Winter should be the twelve Months.

If a man desire to know what fair weather shall be in every month, or what rain, then must he mark in what hour the New Moon is in, and under what sign, and what Planet ruleth the same hour, so shall the same month be hot and dry, cold and moist, after the judgement and manner of the four times of the year.

Item. When the Moon is new changed, what weather shall be that month, shall be found out after this manner: If the Moon shine fair and clear, and so followeth wind: Shinerh the Moon pale, so shall it rain. If it raineth the next month after a new Moon, then shall it rain forth the whole month.

The saying of Sylinus and Petrus.

If the Sun have in the Morning under black, troublesom clouds, then shall ye have rain, and much tempest of weather; If the Clouds be troubled in the morning early, and black, then shall there blow a strong Northwind.

If the Sun and Element be red in the morning, it betokeneth rainy weather. If it be red in

the Evening, it is a token the next day shall be fair weather.

10. The Circles about the Sun Moon and other Stars.

**G**uido Bonatus speaketh on this wise, we shall mark the Circles which be sometime about the Sun, and about the Moon, whether they be one or more, and if there be but one, they being clear and not long induring, & quickly banish'd, it betokeneth fair and clear weather following, and a good clear air: and when there be many Circles, it betokeneth wind: if they be of colour red, & clear in many parts, then it betokeneth trouble in the air.

And if they be grey, dark, and of earthy colour, then it betokeneth trouble in the air, through cold and wind: and it bringeth in the winter time snow, and in summer time rain.

When they be black, it betokeneth in the winter, wind & snow, & in summer rain, & when they be many, then do the same the more increase.

11. The colours and lights of the other Stars.

When the stars give great light, it betokeneth wind from the said parts where those lights be seen.

When the stars be mysty and dark, as though they shined through a mist, and that all the same time there be no clouds in the Element, it is a token of trouble in the air, and much rain or snow, after the time of the year.

And when they be clear and red, they judge it to be windy.

Like.



Likewise, if thou seest the common Stars, thick, dark, and of course sight, it betokeneth al-  
ways change of Weather. If thou in clear  
weather seest the Stars shoot, and fall down to  
the earth, that is a token that there shall be  
shortly after wind from those parts where the  
Stars do shoot, and the more they shoot the stron-  
ger shall be the wind. For when you see such  
things present, it betokeneth inordinate wind,  
and when you see such like in every part of the  
Element, that is a token of great trouble in the  
Age in all parts, with thunder and lightning.

12. How to know the Weather by the rising  
and going down of the Sun.

When the Sun riseth clear and fair, it is a  
token of a fair day.

When the Sun riseth, & hath about him red  
clouds, it is a token that it will rain that day.

When there be clouds in the West, so that  
the Sun cannot shine through them at his ris-  
ing, it is then a token of Rain.

When the hugin is in the rising of the Sun,  
it betokeneth a sharp wind, and in going down  
of the Sun fair weather.

When there be clouds about the Sun when  
he riseth, the less that the Sun doth shine, the  
more red the clouds.

When at the rising of the Sun there proceed-  
eth a long shining, it betokeneth Rain.

When afore the rising of the Sun-shine doth  
appear, it betokeneth water and wind.

When

When the Sun in the Rising is dark, either hid under a Cloud, it betokeneth Rain.

When the Sun is clear, and that it gibeth light from the middle part against the Rising about midnight, that betokeneth Rain & Wind.

When long shining beams go befoze the Sun, it betokeneth a dead and strong wind, from those parts that the beams do shine.

When by the accident at night there is a shining circle, it betokeneth that night boisterous and unruly weather, and if there be a mist, the stronger shall the wind be, if the mist fall from the Sun, it betokeneth wind in the Region beyond where it fallerh.

When the sun riseth black, or with clouds under it, or that he hath on both parts clouds, the which some men call the Sun, or Sun-beams, which proceed from the Sun, whether they be black of colour or no, it betokeneth a winter age or rain.

When the circle that is round about the sun, in the rising or going down thereof, is in many sundry colours, or else as red as fire, or else that the light of the sun doth fail, or that the colour be felled, or that the Clouds stand thereby, or that the Sun-beams be very long, it signifieth a strong wind to come from those parts.

When in the rising or going down of the sun, the light or shining thereof goeth befoze, and evening the Element is red, it betokeneth the next day fair weather. And when the shining thereof in the rising or going down be not right, it betokeneth rain.

## 13. Albertus of the Lightning.

If the colour of Lightning be red and clear, the flames white and red, or the colour of smoke, that betokeneth all things fruitfull, the other helpeth to the bringing forth, and doth neither hurt nor hinder, except it be too far withered. The third goeth through and setteth forth,

## 14. Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is clear, then shall it not be long clear after, which betokeneth a winter and rain.

Item. When thou seest in the morning a Rain-bow, it betokeneth rain the same day, and there shall be a great bounteous storm.

Item. When the Rain-bow doth appear about three or four of the clock in the afternoon, it betokeneth fair weather, and there shall be again a strong dew.

Item. When there doth a Rain-bow appear about noon, it betokeneth much water.

Item. When the Rain-bow doth appear about the going down of the Sun, then doth it for the most part thunder and rain.

Item. When it appeareth in the Evening, then followeth fair weather.

Item. When the Rain-bow appeareth in bounteous weather in the Morning, it betokeneth fair weather and clear. And contrariwise when he appeareth and is seen with a clear Summer, whether in the west, or at noon, it followeth rain.

Daily saith when the Rain-bow appeareth in

fair and clear weather, it betokeneth increase of  
rain weather, and in the winter it betokeneth  
less.

15. Of thunder and Lightning.

When in the time of Winter the Sun is in  
Capricornus and Aquarius, especially from Lucy,  
until the tenth of January, if the thunder be heard  
then shall it be from the beginning of the light-  
ning throughout the whole year, more windy  
than any other year is. When in summer it  
thundereth more than it lightneth, it is a sign of  
wind that shall come from the same place whence  
the thunder cometh: but if there be seen more  
Lightning than is heard of Thunder, then shall  
the wind come from the place where the Light-  
ning is seen.

If it thunder less than lighten, that is a token  
of rain, with fair and clear weather, and shall both  
thunder and lighten, or else thunder and lighten  
out of all four quarters, but mark if it come an-  
ly from the East part, there shall be next day  
rain from the North, and wind.

When it thundereth early, it betokeneth both  
wind and rain to come from the day.

16. To know the weather by the four  
quarters of the year, as shew-  
eth Leichenberger.

What weather there shall be on the day that  
the sun enters into Aries, and in the next day  
after their operation shall be for the most part in  
the Harbest, in September, October, and No-  
vember.

Item. Aries woꝛketh the one day when the Sun goeth in Leo, and the next day before and after, and so shall be the winter, especially December, January, and February, foꝛ the winter giveth him wholly, and leaveth on the North, that is to say, from the midnight, which is the Orient East, and that time shall be dꝛy, and then shall be great frost and cold.

But if it come in South Austro, which is of the mid-day, either west Occident, then that time shall be moist and but little Ice. If the weather be dꝛy after the moistness, so shall the winter be variable.

On that day that the Sun goeth into Libra, mark the weather the next day afoꝛe it, and the next day after it. And when the weather is given to lightning moꝛe in March, April, and May, then mark that also. Foꝛ as the weather is in those days that come next after, and afoꝛe, when the Sun entereth into Aquarius, so shall it be in the most part of the Summer, June, July, and August.

In them many wise men do conclude how the weather shall be all the time that the Sun is from Libra to Scorpio, even to the twentieth degree, that is, that from the fourteenth of September, unto Allhallowes day, and commonly it shall be likewise in the year following. And this time is reckoned among the twelve months, so that four days are reckoned foꝛ a month, and every day betokeneth a quarter of a Moon, which is seven days, and November is reckoned foꝛ the first Month.



27. How to know the weather out of the  
New and Full Moons.

On the third day before the new and full Moon, mark well the Moon, where there goeth or proceedeth from her a clear light shining, it betokeneth fair weather, and also windy, and if the Moon be black or dark, it is a token of cold air and rainy.

When there is a fair and clear Circle by the Moon, and that being sharp and bright it betokeneth a fair and clear ayre, and if there be two or three rings about the Moon, it betokeneth a cold winter ayre.

When there is a darkness about it, it is a token of winterly ayre which cometh through strong winds; And if there be black about it, then it is a token of such like weather also.

When the Moon riseth and shineth fair, it betokeneth fair weather: red wind; black rain.

Likewise as the weather is on the third day, after the new and full moon, so shall the weather be ten days after most commonly.

A sudden and hasty rain, cometh alwayes from the wind that went before.

The greatest winds be commonly in barbest: the sudden coming of cold and heat, cometh of the wind, and of the rain.

There goeth commonly afore Thunder great winds.

When the wind goeth from the Occident, then it is commonly rainy weather.

From the East is fair weather.

From midnight, it is cold and hard weather.  
 From noon, hurtful and unhealthful weather.  
 If it do hail in the midst of Summer, it is a  
 token of great cold in the higher Region of the  
 ayr. When the lower part is that that causeth  
 Hail to come from above.

18. Of the Eclipse of the Moon, the cause of,  
 how, and when they hapned.

**Y**ou are to note, that an Eclipse of the Moon  
 is nothing else but the interposition of the  
 earth, between the bodies of the Sun and Moon,  
 they being Diametrically opposite: as if a line  
 drawn from the Center of the Sun, to the center  
 of the Moon, should pass directly thzough the  
 center of the earth: which only happeneth at the  
 time of the opposition, or full Moon, and not at  
 very full Moon neither: but only when they meet  
 in the head or tail of the Dragon: which is only  
 the intersection of two circles, viz. the Ecliptique  
 and the different, which is the Circle that car-  
 rieth the Moon about: and you are likewise to  
 note, that an Eclipse of the Moon appeareth to  
 all those above; in whose Horizon the Moon is at  
 the time of the Opposition, though it be other-  
 wise with the Eclipse of the sun, for a Solar  
 Eclipse is to some total, to others partial, and to  
 others not at all visible, though the sun be at the  
 time of the Conjunction above all their Ho-  
 rizon, &c.

To find when the Moon shall be eclipsed, and when not, by her distance from either of the two Sections, called, the Head and Tail of the Dragon.

If the Moon at the time of her true opposition to the Sun, shall be distant from either of these two points less than 10 degrees, 21 minutes, and 20 seconds, then must the Moon suffer an eclipse.

But if her distance (as before) be more than 13 degrees, 5 minutes 23 seconds, then the Moon (at that full) cannot be Eclipsed.

Therefore if her distance be more than 10 degrees, 21 minutes, 20 seconds, and less than 13 degrees, 5 minutes, 23 seconds, then she may happen to be eclipsed, but not necessarily.

20. To find when the Sun shall be Eclipsed, and when not.

If the apparent Latitude of the Moon at the time of the visible conjunction be less than 30 minutes, 40 seconds, there must be an Eclipse.

But if the apparent Latitude of the Moon be more than 34 minutes, 51 seconds, there cannot be an Eclipse.

Therefore if the apparent Latitude be more than 30 minutes, 40 seconds, and less than 34 minutes, 51 seconds, there may be an Eclipse.

21. How to behold an Eclipse of the Sun without hurt to the eyes.

Take a burning glass, such as men use to light Tobacco with in the sun: or a spectacle glass that is thick in the middle, such as for the eldest sight; and hold this glass in the sun,

as if you would burn through it a pastboard, or white paper book, or such like, and draw the glass from the board or book, twice so far as you do to burn with it; so by direct holding it nearer or further as you shall see best, you may behold upon your board, paper, or book, the round body of the Sun, and how the Moon passeth between the Glass and the Sun during the whole time of the Eclipse.

Thus thou mayest practise before the time of an Eclipse, wherein thou shalt discern any cloud passing under the Sun; or by another putting or holding a bullet on his fingers end betwixt the Sun and the glass, at such time (the Sun shining) as thou holdest the glass, as before thou art taught.

The mind of the Fathers, of the  
nature of the Fire.

When the fire sparkleth it betokeneth rain.

When the Fire giveth much flame, or else when a man taketh an Hasten, and lieth it up by the coals, and if the coals do hang thereon, that betokeneth wind and rain.

When the cold in the Winter ceaseth,  
And when a man Snow findeth;  
If there be dark Clouds thereby,  
Then look for Rain verily.

If the Frog in the morning do cry,  
Betokeneth Rain great plenty.

23. A brief discourse of the natural causes of watery Meteors, as Snow, Hail, Rain, &c.

You must first understand; that all watery  
Meteors,

Meteors, as Rain, Snow, or such like, is but a moist vapour drawn up by the vertue of the sun, and the rest of the Planets into the middle region of the air where being congealed or dissolved, falleth upon the earth, as Hail or Rain.

24. Of the Rain-bow.

Pliny saith, the Rain-bow is made by the sun-beams striking upon a hollow cloud, when their edge is repelled and beaten back against the sun, and thus ariseth variety of colours by the mixture of clouds, Air, and fiery light together. But (as he saith) it portendeth neither fair nor foul weather.

25. Of Rain.

Of these kind of Meteors you may read Arist. libro primo Meteororum logicorum cap. 1, and 2. But briefly, Rain is a cold vapour and earthly humour, raised from the earth and water, into the middle region of the air, where by the extremity of cold, it is thickened into the body of a cloud, and after being dissolved, falleth upon the earth.

26. Of Hail.

Hail is ingendred of Rain, congealed into ice, freezing the drops presently after the dissolving of the cloud, whereby we have great irregular stones fall on the earth; I have seen them in that fashion, 1610, contain 4 inches about, for the higher it cometh, and the longer it tarrieth in the air, the rounder it is, and the lesser.

27. Of Snow.

Snow is of the same humour that Hail is, but not groten together so hard. Pliny saith, Hail



sooner melteth than Snow, and the Hail cometh sooner in the day than in the night.

### 28. Frost and Dew.

When in the day time through the faint heat of the Sun, there is a cold and moist vapour drawn up a little from the earth, presently at night it descendeth again upon the earth, and is called Dew, and in the Spring or Harbest it is a sign of fair weather: but if by means of cold it be congealed, it is called Frost, and therefore Dews come not so often in hot seasons, neither when winds be up, but after a calm and clear night, frosts dry up wet and moisture: For when (as Pliny saith) the Ice is melted, the like quantity of water in proportion is not found.

### 29. Of Wind.

Wind is nothing but many exhalations drawn from the earth, and enforced latterally about the Sun.

### 30. Of sudden Blasts.

A windy exhalation being drawn down, and encompassed (as Pliny saith) in a thin course of clouds, newly over-cast, coming at some time with such a violence, as it bursts and cleaves a dry cloud in sunder, and makes a storm; of the Greeks called Ecnephians: but when this cleft is not great, but that the winds be forced to turn round, and roll his descent without lightning, there is made a whirl-puff, or gust, called Typhon: which is to say, the storm Ecnephias, sent forth a winding violence and this wind doth bear many things away with it, changing from place to place; but if the hole in the cloud were great, it

is called Turbo, casting down and overthrowing all that is next it. Pliny saith, no Ecnephias cometh with Snow, nor no Typhon from the South: some say Vinegar thrown into this wind, breaks the gust.

### 31. Of Earth-quakes.

Plen<sup>y</sup> of winds gotten in the bowels, holes and corners of the earth, bursting out of the earth, and the earth closing again, causeth the shaking, or Earth-quake, and is a token of ensuing war.

### 32. Of Earth-quakes.

When waters in Wells or Pits be troubled, and have a bad savour, the long absence of the Winds. strange noises, the obscurity or darkness of the Sun with clouds and strangely coloured, &c.

### 33. Of Thunder and Lightning.

When an exhalation, hot and dry, mixt with moisture, is carried up into the middle Region, and there in the body of a cloud. Now these two contraries being thus shut or pent in one room together, they fall at variance, whereby the water and fire agree not, until they have broken the prison wherein they were pent, so that fire and water flie out of the cloud, the breaking whereof maketh a noise like the renting of cloth, which we call thunder, and the fire lightning, first seen, in respect the sight is before the hearing: and of lightnings there be many sorte.

That which is dry burneth not at all, dissipating and dispersing: that which is moist burneth

eth not likewise, but blasts, and altereth the colour: but that which is clear, is of a strange operation, it ozaweth vessels oze without hurt to the vessel: it melteth metal in bags & purses: and hurteth not the bag or purse: nor may that sealed the bag hurt: it breaketh the bones, and hurteth not the flesh: and killeth the child in the womb, not hurting the mother. Pliny saith, Scythia by reason of cold, and Egypt by reason of heat; babe seldom lightning.

34. What things be not hurt with Lightning.

It hurteth not the Lawrel-tree, it eutreth not past 5 foot into the earth, such that are shadowed with Shins of Seals, or Sea-calves, are freed, the Eagle is free &c. Many other wonderous and strange kind of Meteors be there in the heavens, often times ten, as Comets, burning Dragons, &c. but this volume will not contain an ample discourse thereof.

35. Here followeth divers and sundry rules of excellent use, and right necessary to be known of the Husbandman, and not only of him, but of all other Persons, of what quality soever.

**A**nd first I will begin to shew what rules of Husbandry are to be obserbed in each month, and also observations for taking of physick, and keeping of a good wholesome diet, and modest recreation.

36. Rules of Husbandry in January.

This is the season for good husbands to lop and purge superfluous Branches from fruit trees, unco-

uncover their roots, set all kind of quick-sets, and fruit-trees in the new of the Moon, be sure the wind be not North nor East, and set the same sides to the South and West, to which grew at the first: set Beans, Pease, and Parsnips, the weather mild, and Moon decreasing, dig Gardens, breach break and sick Cattle, Wine with Wardijuce, Horses with Water and ground Hail, sodden with a little Bran.

Observations for Physick and dyet in *January*.

The best Physick is warm cloaths, good fires, warm diet, and a merry honest wife.

Rules of Husbandry in *February*.

This month, set, cut, and lay Quicksets, and Koses, and all other Plants, set and plant Vines, Hops, and all Fruit that grows on bushes: Sow Pease, Beans, and Onions, furnish your Gardens with Sallets and Potherbs for Summer, prune and trim all sorts of fruit trees, from Moss, Cancer, and superfluous branches: remove grafts of young Trees, in the last quarter, the Moon being in Aries, Libra, or Scorpio.

Observations for Physick and diet in *February*.

If necessity urge, you may let blood, but be sparing in Physick, and be sure when a warm day comes, to prevent taking of cold through carelessness, for the warm air in this month is not lasting, but oft deludes us to our prejudice.

Rules of Husbandry in *March*.

Now regarding the wind and weather, graft, cut quick-sets, cover the roots of fruit-trees (opened in December and January) with fat earth: sow

Sow Oats, Barly, Parsnips, Onions, Carrots  
Millions, Cucumbers, and all kind of Pot-herbs,  
As Artichokes and Sage, and sow all manner  
of Garden seeds.

Observations for physick and diet in *March*.

Now advise with the honest and able Astrologi-  
cal Physician, 'tis good to purge and let blood.

Rules of Husbandry in *April*.

This month sow Hemp and Flax; pull hops;  
set and sow all kind of Herbs, restore the liberty  
of the laborious Bee, by opening her Hives;  
Bark trees for Tanners, and let good Hus-wives  
mind their Gardens, and begin to think of their  
Dairies.

In gardening never this rule forget,

To sow dry, and set wet.

Observations of physick and diet in *April*.

The use of Physick becomes now seasonable, as  
also purging and blood-letting, 'tis good to ab-  
stain from Wine, for many diseases will be taken  
thereby, to the ruine of many.

Rules of Husbandry in *May*.

This month commands the provident house-  
wife, and the prudent Artist, to set their Mills on  
work: in the beginning of the month sow and  
set those tender summer Herbs, that would not  
endure the former cold, weed your Hop-gardens,  
cut off superfluous branches, mow Trees and  
Gardens, and weed Corn.

Observations for physick and diet in *May*.

Now every Garden and Hedge affords thee food  
and Physick, rise early, walk in the fields by running  
streams.



streams, the North and West sides; sage and sweet butter an excellent breakfast, clarified Whay with Sage, Scurvy-grass Ale, and Worm-wood-beer, are wholesom drinks.

*Rules of Husbandry in June.*

At the full of the Moon this month and next, gather your Herbs, to keep oze for the whole year; Set Roasemary and Gilliflowers, sow Lettice and Radish three or four days after the Full, and they will not run to seed; shear your sheep the Moon increasing.

*Observation for phylick and diet in June.*

Let honest moderate labour and exercise, procure your sweat, thin and light diet, and chaste thoughts tend to health: Lie not unadvisedly on the ground, or overhastily drink.

*Rules of Husbandry in July.*

Get Rue, Wormwood, and Gall, to strow on your floors to destroy Fleas, at the full Moon gather Flowers and Seeds, oze your flowers rather in the shade, than in the sun, which too much exaleth their vertue, but to avoid corruption, let the suns heat a little bitt them.

*Observations for phylick and diet in July.*

Beware of violent heat and sudden cold, which are the great distempers of this month, and procure pestilential diseases, forbear superfluous drinking, but eat heartily.

*Rules of Husbandry in August.*

Sow with thankfulness reap your desired Harvest. Sow winter herbs in the new of the Moon. Esteem fair weather as pretious, and mispend

spend it not. Gather Garden seeds near the full, use moderate diet, forbear to sleep presently after meat: take heed of sudden cold after heat.

Observations in physick and diet in *August*.

Beware of physick and blood-letting in the Dog-days, if the Air be hot; otherwise, it occasion require, you may safely make use thereof.

Rules of Husbandry in *September*.

The beginning of this month and end of the former, gather Hops, their Complexion being brown and the weather fair, and no dew on the ground, kill Bees, make Clerjuce, remove and set all slips of Flowers betwixt the two Lady days, remove trees from September till February, especially in the new of the Moon, the weather warm, and the wind South or West, cut Duckets, gather ripe fruit, sow Wheat and Rye, winter Parsnips, and Carrots, and set Roses, Strawberries and Barberries.

Observations for physick and diet in *September*.

Now as the year declines, provide your winter garments, hang them on loosely to prevent that you might after repent of; good for physick and phlebotomy.

Rules of Husbandry in *October*.

Sow Wheat and Rye, remove young plants and trees about the new moon, observe this as a seasonable secret, that in setting you carefully place that side to the South and West, which were so before you took up the Plant. otherwise the cold kills it: gather your remaining winter fruit

fruit, set all kinds of Nuts and Acorns, and cut Rose-trees but once in two years, if you intend to have store of Roses.

Observations for Physick and diet in *October*.

The garments you last month hung on your backs in jest, now bation them close in good earnest; cloath you now for prevention, for the cold comes insensibly, and Fogs oft-times beget a whole winters cold. Consult with your Taylors as well as Physitians.

Rules for Husbandry in *November*.

Set Crab tree-stocks to graft on, in the old of the Moon, set pease and beans, and sow parsnips and carrots, trench gardens with dung, uncover the roots of your apple-trees, and so let them remain till March, kill Swine in or near the full of the Moon, and flesh will the better probe in boyling.

Observations for Physick and diet in *November*.

The best physick this month, is good exercise, warmth, and wholesome meat and drink.

Rules of Husbandry in *December*.

In the last Quarter of the Moon, this month and the next, are the best times to fall winter: Let Fowlers mind their Game, cover all your best Flowers and Herbs from cold and frosts with rotten Horse dung, look well to the cattle, bleed Horses. Let a warm Fire, and a Cup of nectar be the Bath, the Ale in the Apothecaries shop, hot meat and broths the Physick, and a well spread Table, the proof of the Charity to the poor

poor neighbours, to whom this advice is seasonable.

Being poor thy self, and canst not feast at all,  
Thank God for such as thee to feasting call.

Observations for Physick and diet in  
*December.*

The best physick is, as before, a merry honest heart, and the exercise of Charity among thy poor Neighbours.

37. Here followeth other brief rules of Physick and Husbandry.

Physical Observations.

Good to let the Sanguine blood when the Moon is in Pisces. To let the Cholerick blood, when the Moon hath her course in Cancer, or Pisces. To let the Melancholy blood, when the Moon is in Libra Aquarius, or Pisces. To let the Flegmatick blood when the Moon is in Sagitarius or Aquarius. To prepare humours, the Moon in Gemini, Libra, or Aquarius.

Good to purge.

With Electuaries, the Moon in Cancer.

With Pills, the Moon in Pisces.

With Potions, the Moon in Virgo.

Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagitarius.

To purge the head by sneezing the Moon being in Cancer, Leo, or Virgo.

To take Glisters, the Moon being in Aries, Cancer, or Virgo.

To stop Fluxes and Humours, the Moon being in Taurus, Virgo, or Capricorn.

To Bath when the Moon is in Cancer, Libra, Aquarius, or Pisces.

To cut the Hair of the Head or Beard, when the Moon is in Libra, Sagitarius, Aquarius, or Pisces.

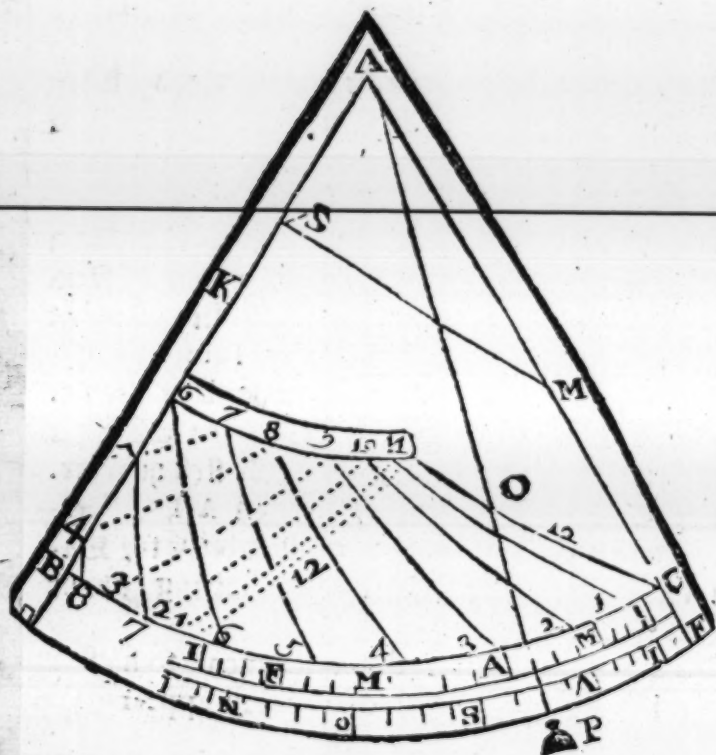
Brief observations of Husbandry.

Set, Sow Seeds, Graze and Plant, the Moon being in Taurus, Virgo, or in Capricorn. And all kind of Corn in Cancer. Graze in March at the Moons increase, the being in Taurus or Capricorn. Shear Sheep at the Moons increase. Fell hard Timber from the full to the Change. Fell Fitch, Copice, and Fuel at the first quarter. Alb or Geld Cattle, the Moon in Aries, Sagitarius, or in Capricorn. Kill fat Swine for Bacon (the better to keep their fat in boiling) about the full Moon.

The use of a small portable Instrument, to find the Hour of the Day upon the least appearance of the Sun.

**T**his Instrument may be made either of Wood, Brass, or Silver, or for a sh. sh. this Paper it self being pasted upon a fine piece of Board that will not warp, may supply the want of a better: In the Center of this Instrument (which is noted with the letter A) there is fixed a piece of fine Silk, having a small Plummer of Lead at the end thereof, noted with the Letter P; and upon this string let there be a Bead or small Pins head, which may be slipped up and down the string, as occasion shall require; this small Bead, or Pins-head, is noted with the Letter





Letter O, likewise upon the edge of the Instrument, noted with A B, you must have a small piece of tiew (or a piece of a small pin) about a quarter of an inch in length, to which must stick up right upon the edge of the instrument; this small piece of tiew is noted with the Letter S: And if you will, you may have a small hole made in the Line A B, into which you may stick a pin when you would know the hour of the day, which will be sufficient. Lastly, betwixt the

Lines B C, and D E, are noted certain small divisions, which are the daies of the twelbe months of the year, noted with the first Letter of ebery month, as J for January, F for February, M for March, A for April, M for May, J for June, J for July, A for August, S for September, O for October, N for November, D for December.

Now the hour-lines offer themselves to ebery ones eye, having the numbers 12, 1 2 3 4 5 6 7, 8, 11, 10 9 8 7 6 5 4. set at each end of them.

Having thus described the several parts of the Instrument, I will now shew the use thereof which is very easie. For first the thing being fixed fast at the Center, at A ) you must lay the string upon the day of the month (as in the figure the string lyeth upon the 10th. day of April) then staying it there, move the Bead up or down the string till it lie just upon the line of 12, as you see in the figure at O, then is your Instrument fitted to find the hour any time that day, which you must do after this manner. Take the Instrument in your hand, laying the thumb of your right hand about E, and the thumb of your left hand about R, turning the left side of your body to the Sun, and hold up the Instrument till the Sun cast the shadow of the short piece of twier in S, straight along the line S C, neither above nor below it, the string playing at free liberty by the side of the Instrument, then shall the bead falling upon the hour-line, give you the true hour of the day, either before or after noon;

If you would find the hour on the 5th. of April, you must then lay the thzed upon that day, and keeping it there, move the head untill it lie upon the line of 12, then holding the instrument in your hand, and turning the left side of your body to the Sun, holding it up, till the shadow of the small toier fall just upon the line S. M. and then (the thzed and plummet, having free liberty to move along the side of the instrument) observe where the head resteth, and there is the hour of the day as if it fall upon the line noted with 9 oz 3 then it is either 9 in the morning, oz 3 in the afternoon: in like manner, if it falls upon the line 10 oz 2 it is either 10 in the morning, oz 2 in the afternoon: again if it fall just between the line of 8 and 3, then it is either half an hour past 8 in the morning, oz half an hour past 3 in the afternoon, and which of these hours it is, may be easily distinguished.

Note, that from the tenth day of March, to the twelfth of September, you must use of those Hour-lines which are drawn with a full line thus—— But from the twelfth of September to the tenth of March, you must make use of those Hour-lines which are pricked thus..... Let thus much suffice concerning the use of this Instrument.

Ufus optimus magister.

A Table shewing the Interest of any sum of Money, from 1 pound to 1000 pound, at 6 per cent.

	1 month.	2 month.	3 month.	4 month.
lib.	lib. s. d.	lib. s. d.	lib. s. d.	lib. s. d.
1000	5 00 00	10 00 00	15 00 00	20 00 00
500	2 10 00	5 00 00	7 10 00	10 00 00
400	2 00 00	4 00 00	6 00 00	8 00 00
300	1 10 00	3 00 00	4 10 00	6 00 00
200	1 00 00	2 00 00	3 00 00	4 00 00
100	0 10 00	1 00 00	1 10 00	2 00 00
90	0 09 00	0 18 00	1 07 00	1 16 00
80	0 08 00	0 16 00	1 04 00	1 12 00
70	0 07 00	0 14 00	1 01 00	1 8 00
60	0 06 00	0 12 00	0 18 00	1 4 00
50	0 05 00	0 10 00	0 15 00	1 00 00
40	0 04 00	0 08 00	0 12 00	0 16 00
30	0 03 00	0 06 00	0 09 00	0 12 00
20	0 02 00	0 04 00	0 06 00	0 8 00
10	0 01 00	0 02 00	0 03 00	0 4 00
9	0 00 10	0 01 9	0 02 8	0 3 7
8	0 00 09	0 01 7	0 02 4	0 3 2
7	0 00 08	0 01 4	0 02 1	0 2 9
6	0 00 07	0 01 2	0 01 9	0 2 4
5	0 00 06	0 01 0	0 01 6	0 2 0
4	0 00 05	0 00 9	0 01 2	0 1 7
3	0 00 04	0 00 7	0 00 1	0 1 2
2	0 00 03	0 00 5	0 00 7	0 00 9
1	0 00 02	0 00 2	0 00 3	0 00 4

*The Use of the Table of Interest.*

**T**He first Column containeth any number of pounds from one to 1000, against any of which sums, there is set down the interest thereof, for one, two, three, or four months, according to the Titles.

*Example.* Let it be required to find the Interest of 70 pounds for four months. Find 70 *l.* in the first Column, and right against it, in the Column of four months, ( which is the last ) you shall find 1 *l.* 8 *sh.* 0 *d.* and so much is the interest of 70 *l.* in four months.

Now if you would know what the Interest of the same sum would be in 6 months, look in the Table for the interest thereof, in two months, which is, 0 *l.* 14 *sh.* 0 *d.* which added to the Interest of four months, namely, to 1 *l.* 8 *sh.* 0 *d.* the sum is 2 *l.* 2 *sh.* 0 *d.* and so much is the Interest of 70 *l.* in 6 months.

Also if it be required to find the interest of any sum which is not in the first Column, as of 75 *l.*

Let it be required to find the Interest of 75 *l.* for three months. First look the Interest of 70 *l.* for three months, as before, you shall find it to be 1 *l.* 1 *sh.* 0 *d.* Likewise find the interest of 5 *l.* for three months, which is 0 *l.* 1 *sh.* 6 *d.* this being added to the former, viz, to 1 *l.* 1 *sh.* 6 *d.* maketh 1 *l.* 2 *sh.* 6 *d.* which is the interest of 75 *l.* for three months.



Here followeth four plain and necessary Tables, shewing the true value of the purchase of any House or Land by lease, or otherwise : calculated according to the rates of 5 l. 6 l. 8 l. 10 l. in the hundred.

5 per cent.			6 per cent.		
Time of the Purch.	Years.	Mon.	Time of the Purch.	Years.	Mon.
This Table is to be used in the purchase of Land.	1	0	11	1	0
	2	1	10	2	1
	3	2	9	3	2
	4	3	7	4	3
	5	4	4	5	4
	6	5	1	6	4
	7	5	9	7	5
	8	6	6	8	6
	9	7	1	9	6
	10	7	9	10	7
	11	8	4	11	7
	13	9	5	13	8
	15	10	5	15	9
	17	11	3	17	10
	19	12	1	19	11
	21	12	10	21	11
	23	13	6	23	12
	25	14	1	25	12
	27	14	8	27	13
	29	15	2	29	13
	31	15	7	31	13
	41	17	1	41	15
	51	18	3	51	15
	61	18	11	61	16
	71	19	4	71	16
	81	19	7	81	16
	91	19	9	91	16
Value of the Purchase.			Value of the Purchase.		
This Table sheweth the purchase of Leases of Land.			This Table sheweth the purchase of Leases of Land.		

8 per cent.			10 per cent.		
Time of the Purch.	Years.	Mon.	Time of the Purch.	Years.	Mon.
This Table shews the purchase of Leases of Houses of Land.	1	0	11	1	0
	2	1	9	1	9
	3	2	7	2	6
	4	3	4	2	2
	5	4	0	3	9
	6	4	7	3	4
	7	5	2	4	11
	8	5	9	4	4
	9	6	3	5	9
	10	6	9	5	2
	11	7	12	6	6
	13	7	1	6	1
	15	8	7	7	7
	17	8	1	8	4
	19	9	7	8	0
	21	9	0	8	4
	23	10	4	8	8
	25	10	8	9	11
	27	10	11	9	1
	29	10	2	9	3
	31	11	4	9	4
	41	11	11	9	6
	51	11	3	9	9
	61	12	4	9	11
	71	12	5	10	11
	81	12	6	10	0
	91	12	6	10	0
	102		6	10	0
Fee sim.	12				

Value of the Purchase.

Value of the Purchase.

This Table sheweth the purchase of Leases of Houses.

T.c

## The use of the Four preceding Tables.

These four Tables are all to be used the same way, their difference being only in the rate of the profit; which it is fit should be more in houses than in lands: because houses are subject to be bold of Tenants, and many other casualties of fire and ruine, which Lands are not. And therefore I have (as briefly as I can) hinted in the Tables, which Table is fittest in any kind of purchase: not that any one is bound to make his bargain just according to these Rates; but hereby any one may judge of his purchase, and know what profit he makes of his money.

The Tables of themselves are so plain, that they need no explaining; I having therein altogether applied my self to the usual way of reckoning these bargains to be worth so many years purchase. Only the year for more exactness, is divided into 12 months, and not into 4 quarters.

This Example will make all plain.

If it is desired to know what the Lease of a house for one and twenty years is worth in ready money? To find out this, look in the last Table which is calculated after the rate of 10 per Cent. and is fittest for such kind of bargain: and in this Table at 21 years. you shall find the value of the Lease to be worth 8 years and 8 months purchase.

So that let the yearly rent, or value of the house be what it will, the said Lease of 21 years is worth eight whole years rent, and almost three quarters of the said yearly rent; which you may easily reckon up; and so know the true value of the purchase. And at this price you shall have 10 per Cent. profit for your money.

I have made these Tables to shew the worth of long Leases also, because most men value a long Lease too much, in respect of the value they set upon a short Lease. Reckoning a Lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years, to be worth 12 or 13 years purchase; whereas you may see by this Table, that though the Lease of 21 years be worth 8 years and 8 months purchase; yet the lease of 60 years is not worth full ten years purchase; may the Lease of an hundred years, or the Fee-simple be worth above 10 years purchase, allowing the said rate of 10 per Cent. for the money.

**I**F you desire to be further satisfied concerning things of this nature, as of Simple or compound Interest, in Tables of buying and selling, and of measuring of Board and Timber, and divers other useful and profitable Rules and Tables, you may be plentifully satisfied in a Book called, *A Companion for every man*, in a Pocket Volume, to be sold on Ludd-gate-hill.

A brief Discourse of the Cœlestial part of the world, of the Distances, Magnitudes, Motions, and Scituations of the Planets and fixed Stars.

Of the Heaven of the fixed Stars.

**A**lthough (by the Diurnal motion of the Primum mobile) this Heaven (as all the other Orbs of the Planets are) be violently turned about once in 24 hours, yet they retain a proper motion to themselves, which is contrary to the former; this motion is called natural, because it is effected by the proper motion of the Star or Planet in its own Orb, and the other motion is called violent, because it forceth a motion contrary to what the thing it self in nature would perform.

This Heaven of the fixed Stars is very slow in motion, moving but one degree in 71 years, and so is 35412 years moving through the whole Zodiac: It is adorned and beautified with divers glorious bodies of several magnitudes. of which the antients have 6 in number: and that the multiplicity of these glorious bodies might not confound the beholders by their irregular situation; the Antients have contracted their number by the uniting a certain number of them together into the form or fashion of some living Creature, or other object. as the S W A N, the B E A R, the S H I P, the C R O S S, &c. and these are called Constellations, of these Constellations



ons, the Antients obserbe only 48, though there be other found out of latter times, of which 21 were on the North side of the Equinoctial, 15 on the South side, and 12 in the Zodiack it self: each of these Constellations contain a certain number of these Stars, whose Magnitudes are very vast, in respect of this little ball whereon we live: For a Star of the first Magnitude is greater than the Globe of the whole earth 68 times, of which magnitude there are 15 Stars. A Star of the second Magnitude, is greater than the Globe of the whole earth 28 times, of which Magnitude there are 45 Stars. A Star of the third Magnitude is greater than the Globe of the whole earth 18 times, of which Magnitude there are 208 Stars. A Star of the fourth Magnitude is greater than the Globe of the whole earth 11 times, of which magnitude there are 244 Stars. A Star of the fifth Magnitude is greater than the Globe of the whole earth 3 times, of which Magnitude there are 217 Stars. But a Star of the sixth magnitude is less than the earth, and of this magnitude are 49 Stars.

## 2. Of the Haven of Saturn.

**T**his Heaben is situated within the Conca-  
 bits of the Heaben of the fixed Stars, and  
 containeth only the body of his own Planet,  
 which appeareth as a Star of the second Mag-  
 nitude; he is of a swarthy and obscure colour  
 like unto Lead; his distance from the earth in  
 his mean distance is 9391960 miles, and the

Circumference of his Sphear is 57030266 miles, according to which, by the violent motion of the primum mobile, he is moved 2379261 miles in one hour, but his own proper motion is slower than any of the other planets, yet much swifter than that of the fixed Stars, for he endeth his course in thirty years.

3. Of the Heaven of Jupiter.

Within the concavity of the Sphear of Saturn, is situated the Heaven of Jupiter, in which moveth the body of Jupiter, which appeareth like a Star of the first magnitude, very bright; and of nature warm. In his mean distance he is distant from the Earth 3431400 miles, his body exceeding the earth in Magnitude 14 times, the perimeter of his Sphear being 21568800 miles, he finisheth his Zodiacal period in 11 years and 316 daies.

4. Of the Heaven of Mars.

Under the Heaven of Jupiter, is the Orb of Mars, appearing of a red fiery colour, being distant from the earth in his mean dist. 150070 miles, the circumference of his Sphear being 9432971 miles, so that by the violent motion of the primum mobile, he is moved 393040 miles in the space of an hour, he compleateth his revolution in 1 year and 322 daies.

5. Of the Heaven of the Sun.

The Sun is seated in the midst of the Planetary orb, by which he enlightens the superficies

our as well as the inferiour. In his mean distance he is distant from the earth 989000 miles, the magnitude of his body being (according to Tycho) 140 times greater than the earth, the compass of his Orb being 6216571 miles and he moveth in an hour 259023 miles, he maketh his Zodiackal revolutions in 365 daies, 5 hours, 49 minutes, 16 seconds.

#### 6. Of the Heaven of Venus.

**V**enus the most bright and splendant star in all the Firmament, is mov'd about the Sun as about a Center, her distance from the earth being 989000 miles, she moveth equally about the Sun, though her motions seem to be very irregular, she is sometimes higher and sometimes lower than the Sun, she is 6 times less than the earth, and is distant from the Sun 735300 miles.

#### 7. Of the Heaven of Mercury.

**W**ithin the concavity of the Sphere of Venus is placed Mercury, he is situate very near the Sun, and is never above 29 degrees distant from the Sun; so that he is rarely seen. He moveth about the Sun as Venus doth, and is distant from the earth 989000 miles, he is less than the earth 19 times.

#### 8. Of the Heaven of the Moon.

The Moon is the lowest of all the Planets, being distant from the earth in her mean distance 48760 miles, the Circumference of her Sphere being 306491 miles. She runneth in the space of an hour 12770 miles, she is less than the

the earth 39 times; but according to Copernicus 43 times, and finisheth his course in 27 days, 7 hours, 43 minutes, and 6 seconds.

A most plain and easie Table, shewing the true time of the beginning, and continuance of the Reign of each King and Queen in England, from the Conquest until this year, 1671.

**W**illiam the Conqueror began his Reign 1066, October 15. and Reigned 20 years, 11 months, and 22 days.

William Rufus began his Reign 1087, September 9, and Reigned 12 years, 11 months, and 19 days.

Henry the first began his Reign 1100, August the first, and Reigned 35 years, 4 months, and 11 days.

Stephen began his reign 1135, December the 2 and reigned 18 years, 11 months, and 18 days.

Henry the second began his Reign 1154, October 23. and Reigned 34 years, 3 months, and one day.

Richard the first began his Reign 1189, July 6, and Reigned 9 years, and 9 months.

King John began his Reign 1199, April 6, and Reigned 17 years and 7 months.

Henry the third began his Reign 1216, October 19, and Reigned 16 years, and 1 month.

Edward the first began his Reign 1272, November.

vember 16, and Reigned 34 years, 8 months, and 6 days.

Edward the second began his Reign 1307, July 7, and Reigned 19 years, 7 months, and 5 days.

Edward the third began his Reign 1316, January 25, and Reigned 50 years, 5 months, and 7 days.

Richard the second began his Reign 1377, June 21, and Reigned 22 years, 3 months, and 14 days.

Henry the fourth began his Reign 1399, September 29, and Reigned 13 years, 6 months, and 3 days.

Henry the fifth began his Reign 1412, March 20, and Reigned 9 years, 5 months, and 14 days.

Henry the sixth began his Reign 1422, August 31, and Reigned 38 years, 6 months, and 8 days.

Edward the fourth began his Reign 1461, March 4, and Reigned 22 years, one month, and 8 days.

Edward the fifth began his Reign 1483, April 9, and Reigned 2 months, and 18 days.

Richard the third began his Reign 1483, June 22, and Reigned 2 years, 2 months, and 5 days.

Henry the seventh began his Reign 1485, August 22, and Reigned 23 years, 10 months, and 2 days.

Henry the eighth began his Reign 1509, April 22, and Reigned 37 years, 10 months, and 2 days.

Edward



Edward the Sixth began his Reign 1547, January the 28, and Reigned 6 years, 5 months, and 19 daies.

Queen Mary began her Reign 1553 July 26, and Reigned 5 years, 3 months, and 22 daies.

Queen Elizabeth began her Reign 1558, November 17, and Reigned 44 years, 4 months, 16 daies.

King James began his Reign 1602, March 24, and Reigned 22 years, and 3 daies.

King Charles the First began his Reign 1625, March 27, and Reigned 24 years, 10 months, and 3 daies.

King Charles the Second began his Reign the 30 of January, 1648. Whom God grant long to Reign over us.

*Here now followeth the manner of making all manner of Bonds, Bills, Leases, Indentures Wills, &c. Very necessary for those who live in the Country, where a Clark or Scrivener is not near at all times to be had.*

*A Bill of Obligation from one man  
to another.*

**K** Now all men by these presents, that I T. R. of G. in the County of S. Ycoman, do owe and am indebted unto J. A. of G. in the County abovesaid, Gentleman, the sum of one and twenty pounds of good and lawfull money of England, to be paid to the abovesaid J. A. his Heirs, Executors, Administrators or Assigns: on and upon the first day of May next ensuing the date hereof, at

K

or

or in the now dwelling house of the abovesaid *L. A.* for the which payment well and truly to be made, I bind my Heirs, Executors, and Administrators, in the sum of forty two pounds of like moneys of *England*, firmly by these presents, in witness whereof, I have hereunto set my Hand and Seal, the first day of *June*, one thousand six hundred and sixty.

*Scaled and delivered  
in the presence of*

An Obligation with a Condition, Two  
bound to One.

**K** Now all men by these presents, that we *W. S.* of *K.* in the County of *N. Dorset*; and *H. M.* of *F.* in the *Isle*, are holden and firmly bound unto *V. G.* of *B.* in the County of *S.* Gentleman, the sum of two hundred pounds, of good and lawful money of *England*, to be paid to the abovesaid *V. G.* his Heirs, Executors, Administrators, or Assignes; for the which payments, well and truly to be made, we bind us, and either of us, our Heirs, Executors, Administrators of us, and either of us in the whole, and for the whole firmly by these presents; sealed with our seals, Dated the fifth day of *M.* 1660.

The condition of this Obligation is such, that if the above bound *W. S.* and *H. M.* they or either of their Heirs, Executors, Administrators, or Assigns, shall pay, or cause to be well and truly paid the full and entire sum of one hundred pounds of good and lawful money of *England*, at one entire payment,

or, Prognostication for ever.

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payment, in and upon the first day of November, next ensuing the date hereof; at or in the now dwelling house of the said W. G. of B. that then this present Obligation shall be void and of none effect; or else shall remain in full power, force and vertue.

*Sealed and delivered  
in the presence of*

*A short Bill.*

**T**His Bill witnesseth, that I. G. of R. in the County of S. Taylor, do owe unto I L. of R. in the same County, Yeoman, the sum of thirty pound of lawful English Money; for the payment whereof, I bind me and my Heirs. In witness whereof I have hereunto put my Hand and Seal, the first day of May, in the year, 1660.

*Sealed and delivered  
in the presence of*

*A Bill without a Penalty.*

**B**E it known unto all men by these presents, that R. S. of K. L. in the County of N. Gentleman, do owe unto R. B. of R. in the same County, Yeoman, the sum of one hundred pounds of lawful money of England, to be paid to the said R. B. his Heirs, Executors, Administrators, or Assigns, upon the first day of May next ensuing the date hereof, at or in the now dwelling House of the aforesaid R. B. in Robin, for the which payment, well and truly to be made, I bind me, my Heirs, Executors, and Administrators, firmly by these presents.

In witness whereof, I have hereunto put my Hand and Seal the first day of August, 1668.

Scaled and delivered  
in the presence of

*An Acquittance.*

**B**E it known unto all men by these presents, that I R. B. have received of W. B. the sum of one hundred pounds of lawful money of England, in full discharge of all Debts, Reckonings, Accompts, and Demands whatsoever, from the beginning of the world to this day, being July the first, 1668. In witness whereof, I have hereunto put my Hand and Seal, the day and year above written.

Scaled and delivered  
in the presence of

A General release.

**B**E it known unto all men by these presents, that I M. K. of H. in the County of N. Gentleman, have remitted, released, and quite claimed, and by these presents do. for me, my Heirs, Executors, Administrators, or Assigns, remise, release and for ever quite claim, unto T. B. his Heirs, Executors, Administrators, or Assigns, all and all manner of Actions, Suits, Cause, and Causes of Actions and Suits, Bills, Bonds, Writings and Accounts, Debts, Duties, Reckonings, Sum and Sums of Money, Controversies, Judgements, Executions, and Demands whatsoever, which I the said M. K. ever had, or which my Heirs, Executors, Administrators, or Assigns

or any of us in time to come, can or may have, to, for, or against the said T. B. his Executors, Administrators, or Assigns, for, or by reason of any matter cause, or thing whatsoever, from the beginning of the World to the day of the date hereof. In witness whereof I have hereunto put my Hand and Seal, the 2 day of May, 1668.

Sealed and delivered

in the presence of

*A Letter of Attorney General, to receive  
Debts, and Rents.*

**K** Now all men by these presents, that I I. R. of W. in the County of R. Yeoman, have Assigned, Ordained, and made, and in my stead and place, put and constituted my truly and well beloved friend F. R. of S. L. in York, Yeoman, to be my true and lawful Attorney for me, and in my name, and to my use to ask, sue for, levy, require, recover; and receive of all and every person whatsoever, all and every such debts, rents, and sums of money, as are now due unto me, or which at any day or daies time or times hereafter shall be due, owing, belonging, appertaining unto me by any manner of waies whatsoever: Giving and granting unto my said Attorney by the Tenour of these presents, my full and whole power, strength and authority, in and about the premises, and upon the receipt of any such debts, rents, and sums of Money aforesaid, to give Acquittances, or other discharge for me, and in my name to make, seal, and deliver; and all and every other Act and Acts, thing or things, device and devices in Law whatsoever,



soever, needful and necessary to be done in, or about the premises, for the recovery of all, or any such debts, rents or sums of money as aforesaid, for me, and in my name, to do, execute and perform, as fully, largely, amply in every respect, to all intents, constructions and purposes, as I my self might, or could do, if I were personally present; ratifying, allowing, and holding firm and stable, whatsoever my said Attorney shall lawfully do, or cause to be done in or about the execution of the same, by vertue of these presents.

In witness whereof, I have hereunto put my Hand and Seal, July 20. 1660.

*An Indenture for an Apprentice bound out by a Parish.*

**T**his Indenture made the second day of June, one thousand six hundred and sixty, according to the Computation of the Church of England, &c. Witnesseth, That the Church-wardens and Overseers of the Poor of the Parish of St. M. in K. L. in the County of North. with the consent of I. P. Major, and F. P. Recorder, Esq. two Justices of the Peace for the Parish, according to the Statute in that case made and provided: Have placed and put forth J. R. an Apprentice with J. R. of K. L. aforesaid, Waterman, for and until the be of the full age of one and twenty years, from the day of the date hereof; during all which term, the said J. R. doth Covenant to find unto the aforesaid J. R. his Apprentice, sufficient Meat, Drink & Apparel, Washing and Lodging, sufficient for such Apprentice: and at the end of the

the said term, to giue her two suits of Apparel,  
the one for Holy daies, and the other for ~~working~~  
ing-daies: In witness whereof, they have inter-  
changeably set to their Hands and Seals, the day and  
year above written.

*Sealed and delivered  
in the presence of*

*A Letter of Attorney to receive a Debt.*

**K** Now all men by these presents, that I I. R. of  
H. in the County of Nor. Gent. have assigned,  
ordained, and made, and in my stead and place, by  
these presents, put and Constitute my trusty and  
well beloved friend S. R. of H. in the County of S.  
Gent. to be my true and lawful Attorney, for me  
and in my name, and to my use, to take, ask, sue for,  
levy, require, recover, and receive of G. B. of H. in the  
County of S. Gent. all and every such Debts and  
sums of Money, which are now due unto me by any  
manner of waies or means whatsoever. Giving and  
granting unto my said Attorney my whole power  
and strength, and authority in and about the Pre-  
mises, and upon the receipt of any such debts or  
sums of money aforesaid, Acquittances or other dis-  
charge for me, and in my name to make, seal, and de-  
liver, and all and every such act and acts, thing or  
things, device and devices whatsoever in law, for  
the recovery of all, or any such debts or sums of  
money as aforesaid, for and in my name, to do,  
execute, and perform as fully, and largely, in res-  
pect to all intents, constructions, and purposes;  
as I my self might or could do it I were there in  
my own person; ratifying, allowing and hold-  
ing

holding firm, and stable, all, and whatsoever my said Attorney shall lawfully do, or cause to be done, in, or about the Execution of the premises, by vertue of these presents. In witness, &c.

A Copy of a Will.

**I**n the Name of God, Amen, the first day of July 1668. according to the Computation of the Church of England, J. E. N. of K. L. in the County of N. Gent. being of perfect memory and remembrance, praised be God, do make and ordain this my last Will and Testament in manner and form following, viz.

**F**irst I bequeath my soul into the hands of Almighty God my Maker, hoping that through the Meritorious death & passion of Jesus Christ, my only Saviour and Redeemer, to receive free pardon and forgiveness of all my sins: and as for my body to be buried in Christian burial, at the discretion of my executrix, hereafter nominated. Item, I give unto my Son P. T. the sum of five hundred pounds. Item, I give unto my Daughter F.---- the sum of five hundred pounds. Item, all the rest of my Houses, Leases, Lands, Tenements, and Goods whatsoever; I give unto S. my wife for term of her life, and then to my Son P. and his heirs for ever, upon condition that she shall pay all my Debts and Legacies, and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments.

In Witness whereof, I have hereunto set my Hand and Seal, the day of the Year first above written.  
Pleasant

Pleasant Questions in Arithmetick.

*Quest.* 1. To tell the number that another man shall think, be it never so great.

**L**et the Party that thinketh double the number which he thought, which done, bid him multiply the sum of them both by 5, and give you the product (which they will never refuse to do, it being so far above the number thought) from the which if you abate the last figure of the product (which will alwaies be a Cypher or 5) the number throughout will remain.

Example.

Let the number thought be 53 which doubled make 106, and multiplied by 5, make 530, then if you take away the Cypher which is in the last place, and there will remain 53, the number thought.

*Quest.* 2. A pretty Question.

**A** Thier sneaking into an Orchard, stole from thence a certain number of Pears, and at his coming forth he met with three men one after another, who threatened to accuse him of theft, and for to appease them, he gave unto the first man half the Pears that he stole, who returned him back 12 of them. Then he gave unto the second half of them he had remaining, who returned him back 7 of them. And unto the third he gave half the residue, who returned him back 4, and in the end he had still remaining 20 Pears, now do I demand how many Pears

Pears he stole in all? To answer this question you must work backward, for if you take 4 from 20, there will remain 16, which being doubled, make 32, from which abate 7, and there will remain 25, which being doubled make 50, from which subtract 12, and there will remain 38, which again doubled make 76, the true number of Pears that he gathered.

*Quest. 3.* Another of three Sisters.

**A** Certain man having three daughters, to the eldest he gave twenty two Apples, to the second he gave sixteen Apples, and to the third he gave ten Apples, and sent them to the Market to sell them, and gave them command to sell one as many for a penny as the other; (namely, seven a penny) and every one to bring him home so much money as the other, and neither change either Apples or money one with another; how could that be done?

This to many seems impossible, but to the Arithmetician very easie; for whereas the eldest had three penny-worths, and one Apple over, the second two penny-worths, and two apples over; & the youngest had 1 penny-worth & 3 apples over; so that the youngest had so many single apples, and one penny-worth, as the eldest had penny-worths and one apple over, and consequently the second proportionable to them both.

They made their markets thus: a Steward coming to buy Fruit for his Lady, bought all the apples that they had at seven a penny, leaving the



the odd ones behind, then had the eldest Sister  
3d. and one apple, the middle Sister two pence  
and two apples, the youngest one penny and  
three apples. The Steward bringing the fruit  
to his Lady, she liked it so well that she sent him  
for the rest, who replied that there were but a  
few remaining, she notwithstanding sent him for  
them, and bad him bring them at any rate.

The Steward coming to the Market again,  
could not buy the odd apples under a penny a  
piece (who to content his Lady, was fain to give  
it) then had the youngest sister three penny-worth,  
the middle sister two penny worth, and the eldest  
one penny-worth, and so had they all four pence  
a piece, and yet sold as many for a penny one as  
another, and neither changed apples nor money  
one with another, as they were commanded.

THE

THE  
Shepherds Prognostication  
FOR THE  
**WEATHER.**

With a brief Chronology of divers Memorable things since these hundred Years, shewing in what year they happened, and how long it is since, to this year, 1671.

WITH  
A Brief Collection of all the Members of  
Man Physiognomized.

AND  
A Judgement upon the Signification of Moles  
on Man or Woman, from Head to the Foot.

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By *Melampus* a Greek Authour.

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ALSO  
**The Wheel of Fortune,**  
Approved and confirmed by Science and  
Reason of *Pythagoras*, the most excellent  
Philosopher : By the which you may  
know all things that you  
will demand.

---

London, Printed for *Will. Thackaray*, in Duck-Lane  
near Smithfield, 1673.



The Shepherds Prognostication for the weather :  
with a brief Chronology of divers Memorable  
Accidents, these last hundred years.

**I**f Rain-water be drunk or sucked up by the  
earth sooner than ordinary, it signifieth rain to  
be at hand. If standing water be at any time  
warmer than it was commonly wont to be, and  
no Sun-shine help, it foresheweth Rain. If any  
springs do newly rise or bubble forth, or old springs  
flow faster than ordinary, it is a token of much  
rain. If Ducks and Drakes do shake and flutter  
their wings when they rise, it is a sign of ensu-  
ing water. If young Horses rub their backs  
against the ground, 'tis a sign of great drops of  
rain to follow. If in a clear and starry night it  
lighten in the South or Southeast, it foresheweth  
great store of wind and rain to come from those  
parts. If Sheep do bleat, play, or skip wantonly, it  
is a sign of wet weather. If swine be seen to car-  
ry bottles of hay or straw to any place, and bite  
them, it betokeneth rain. When Oxen do lick  
themselves against the hair, it betokeneth rain  
to follow shortly after. If Oxen or Hine feed  
space when it rains, it foresheweth that the rain  
shall continue many daies after. If Cattle when  
they do puff or bellow, and do look up to the sky,  
it signifieth ensuing rain. If the heat in Sum-  
mer be more hot and violent than it is wont to be,  
it is a token of Rain. If dogs grins or snarls  
at

Air oz rumble in his belly, it is a sign of rain. If Salt oz Powdred meat be moze moist than it is ordinary wont to be, it signifieth rain. The Day oz Element being red oz fiery in the morning, foresheweth rain to follow. Doves oz Pigeons coming later home to their Dove-house in the Evening than ordinary, it is a token of Rain. If Crows oz Doves bath themselves in water, oz if they cry pealk along any shore, moze than they are commonly wont to do, then will rain presently follow. The sparkling of a Lamp oz Candle, is a manifest sign of ensuing Rain.

The falling of Soot down a Chimney moze than ordinary, there will follow Rain presently.

When Ants oz Bismires do often run to nests oz homes, it is a manifest token of wet weather.

When Hens flutter their wings in the dust, oz they flock together, seeking to shelter themselves, rain followeth. When gouty men, oz such as are troubled with any old aches, do set their joynts to ake, there Rain shortly followeth after.

And if the Moon seem dark, grænish, foggy, lewzing oz duckish, oz if it appear the third day before, oz the third day after the new Moon, it is a token of ensuing Rain. When Flies, Gnats, or Fleas do bite oz sting sorer than they were wont to do, oz hover about mens eyes oz mouths, oz of Beasts, it is an evident token of rain. And if Frogs do croak moze than ordinary, it is an apparent token of rain. When Loads go from their holes in the evening, it is a token of stormy weather and rain. When Swallows are seen to flutter

Butter or flie about low, or cher waters or marsh grounds, and with their wings to touch the water, it is a manifest token of great rain. And if any black spots appear in the Sun or Moon, it is a token of water. And if the sound and noise of Bells, be further heard than wont, without the help of wind, it will rain shortly after. If Moles or Mants be turn up the ground more than they are wont, and that the earth they turn up be small and dry, it is a manifest token of Rain.

And if Birds, of what kind soever, make more noise with their wings than ordinary, it is a sure token of rain at hand. And if the Dew fall not early in the morning, (unless it be hindered by the wind) it is a sign of Rain. And if the worms called woodlice, or Hoglice, be seen in great quantities together, it is a token that it will rain shortly after. If the Rainbow appear in calm weather, it is a manifest token of winds to follow.

When the fire doth send forth his flames waving, or that it sparkles more than ordinary, it is a sign of windy weather,

The Sea casting out great store or pieces of Ice, it is a manifest token of stormy winds.

If any great Clouds be seen to pass aloft, and very high in the Sky, look from whence it comes, then shall you shortly after have store of winds. When the beams of the Sun be red and broad, and pierce the Clouds like darts, they foreshew winds. The Hedgehog commonly hath two holes or vents, in his Den or Cave, the



the one towards the South, the other towards the North, and look whiche of them he steepe, thence will great Storms and winds followe. If the Sun continue hot and scorching many daies together, it is a token of winds to continue long together. The winds coming from the East are drye, commonly ingendring drought. The Northern winds is ebermore healthfuller than the Southern. If the Bees flie not far from their hives, it is a sign of foul weather. When Oxen bite their fozeteth, it is a manifest token of foul weather to followe. If the flame of the fire do wabe up and down, or that sparkles flie and crack from it, there will stormy weather followe. If small Clouds dispersed and scattered abroad appear in clear weather, it is a manifest token that foul weather following shall last long. The chirping of Sparrows in the morning fozetelleth foul weather. The blustering and noise of leaves and trees in woods or other places, is a token of foul weather. Great store of Snow and water in winter, doth fozetel that Spring time and Summer following shall be fair and warm. If the Rainbow appear in the East toward the evening, it is a token of fair weather. If it lighten in the Horizon without thunder, it is a token of fair and clear weather. When Night-Bats shew themselves in great number, or more timely in the evening than they were wont, it is a manifest token that the next day after will be clear and fair. If Wites be sen to walk and flie together, it is a token of fair weather.

ther. If little Flies or Gnats be seen to hover together about the beams of the Sun before it set, and fly together making as it were the form of a Pillar, it is a sure token of fair weather.

When the clouds in the ayr are seen to decline downwards, it then doth foretel fair weather.

When sheep and goats be seen to join or couple together late, or in the evening, it prognosticeth fair weather.

If Oxen be seen to lie along upon the left side, it is a token of fair weather. If any Mist fall either in the Spring or Autumn, it foretells that day to be fair and clear. When the Owl screecheth in foul weather, it is a token of fair weather at hands. If ant or pismires dwelling in any hollow place, do remove their Eggs, it is a sign of fair weather.

When Cranes are seen to fly south-right, without turning aside or back, it is a manifest token of fair weather. The Moon appearing with a white circle, called Halo, in form of a Crown, foretelleth fair weather to ensue. If it lighten in the air, and weather being clear, it is a sign of hot weather. If Ravens or Crows be seen to stand gaping towards the sun, it is a manifest sign of extreme heat to follow.

When Kites are seen to play and flye leisurely in the air, it is a sign of heat. When the ayr is sultering and very hot, it is a sign of cold weather to ensue. It is sign of manifest cold weather if the Dew fall not in the morning, especially if not being hindered by the wind.

If in the winter the sun setteth more clear,  
red, and bright than it was wont, and that a Nor-  
thern wind blow, it is a sign the night will be  
very cold. If that the Apr in our Region be faint  
and warme, it is a token of snow to follow. The  
appearing of a Comet or blazing star, is a token  
of a dear year. When birds fly and flock toge-  
ther in companies, with crying and chirping  
forsake the Island, the Woods or fields, and  
with-draw themselves, near to Cities, Towns,  
and Houses, it foresheweth great barrenness,  
dearth, and want of Victuals to ensue.

Thus said my Author long ago,  
Which now too true we find:  
None knows his Friend now from his Foe,  
Nor which way blows the Wind.

## A brief Chronological Table.

Memorable Accidents.

A Great Earthquake and a Bla- zing star seen nightly in Octob. and November.	year of years Christ. since.	
	1580	0093
Another blazing star in May.	1582	0091
Fourteen Traytors executed.		
The Camp at Tilbury.	1586	0087
Portugal Wreake.	1588	0085
Will. Hacket executed in Cheap-side, for blasphemy and Treason, July 28.	1589	0084
Doctor Lopes executed the 7 of June.	1591	0082
Cadiz Wreake, and the Lady Eliza-		

beth

beth bozn.

The late King Charles was bozn the  
19 of November.

A great Plague, where of dyed in  
one year in London and the Sub-  
urbs 30578, besides those of other  
diseases.

The Powder Treason discovered,  
November 5.

A great Frost from the 8 of Decemb.  
till the 2 of February.

Prince Henry died.

The new Kibet brought from Am-  
wel finished.

Queen Ann died.

The late King Charles having been  
in Spain, came home the 6 of Octob.

Prince Charles bozn, May 29.

The Lady Mary bozn, November 4

And a lamentable fire on London-  
bridge the 11 of February.

The late King Charles his Progress  
into Scotland, and the Duke of

York bozn, the 15 of October.

The Reparation about St. Pauls

Church begun, and the Kibet of

Thames twice frozen, that people

did daily go over the Ice, as on

plain ground.

The Lady Ann bozn the 7 of March.

Prince Charles installed at Windsor.

May 21.

1594 0079

1596 0077

1603 0070

1605 0068

1607 0066

1611 0062

1613 0060

1618 0055

1623 0050

1628 0045

1632 0041

1632 0041

1634 0039

1636 0037

1638 0035

A

A cruel Sea-fight between the Spaniards and Hollanders, near the English Coast, in the month of September.	1639 0034
A Parliament begun the 3 of Nov. which continued 12 years.	1640 0033
A Rebellion in Ireland began 23 October.	1641 0032
Lord Stafford beheaded, 12 of May.	1642 0031
Lord of Essex made General.	1642 0031
Battle at Edg-hill October 23.	1642 0031
Bransford, November 12.	1642 0031
Scots entred into England, Jan. 16.	1643 0030
Cheapside Cross taken down, May 2.	1643 0030
Tomkins and Chaloner executed, July 5.	1643 0030
Nabury first battel, Sept. 23.	1643 0030
B. of Canterbury beheaded, Jan 10.	1644 0029
Marston moor Fight, July 2.	1644 0029
Nabury second battel, October 28.	1644 0029
Book of Common-prayer voted down, Nov. 16.	1644 0029
Nisby fight, June 14.	1645 0028
Scots routed in Lanc.shire, Aug. 7.	1648 0025
Scots routed in Scotland by Vis Dighness, S.ptemb. 3.	1650 0023
King Charles the first murdered, J.n. 30.	1648 0025
Hamelton, Capel, & Holland, beheaded.	1648 0025
Colchester taken, and Lucas and L. fled to death, Aug. 28.	1648 0025
Duke of York fled from St. Jameses, April 20.	1649 0024



Act for abolishing Kingly Govern-  
ment. May 29.

1649 0024

A long Parliament that had sat 12  
years, six months, and 17 days,  
dissolved by his Highness. April. 20.

1653 0020

A great Victorie against the Hollan-  
ders, June 23.

1653 0020

Lord Protector began his Govern-  
ment, Decemb. 16.

1653 0020

The river of Thames ebbed and  
flowed twice in 3 hours, Octob. 3.

1656 0017

Sir Henry Slingsby, and Doct. Huct  
beheaded on Tower-hill, June 8.

1658 0015

Col. Edward Ashton executed as a  
traitor in Tower-street, John Bet-  
tely the like in Cheapside; but  
Henry Tryer reprieved, July 3.

1658 0015

Edmund Stacy executed in Corn-hill,  
John Summer and Oliver Allen  
reprieved, June 5.

1658 0015

Oliver Cromwel the Usurping Pro-  
tector died, Septemb. 3.

1658 0015

Richard Cromwel took upon him the  
Government, Septemb.

1658 0015

Our gractous Soberain Lord King  
Charles the second, returned from  
his exile, and entred London upon  
the 20 of May.

1660 0013

Whom God grant long to Reign.



A brief Description of all the Members of the body, with their significations.

### Of the Head.

**F**irst, the head short and round denotes only to be forgetful and foolish, the head long in fashion to the hammer, to be prudent and wary; and in the forepart of the head a hollownes, to be wily and ireful; the head big, doth denote a dull person, and applied to the Ass. The head little, to be foolish, and applied to the Dog: the head mean of bigness, doth argue a good wit naturally: the head pinable sharp, to be unshamefast and a boaster.

### Of the Fore-head.

The fore-head smooth, to be a flatterer, applied to the fawning Dog; the fore-head big wrinkled, to be bold, applied unto the Bull and Lion: a low fore-head to be sad, applied to the passion: a low fore-head to be a flatterer, applied to the Dog: a high fore-head to be liberal, applied to the Lion: an over-wrinkled fore-head to be unshamefast, and puffed up in the temples, to be high-minded, ireful, and of a rude wit: the fore-head small to be unapt to learn, unconstant, and applied to the cat: the fore-head very big to be slow and applied to the Ox: the fore-head round to be of a dull perseverance, ireful, and applied to the Ass, and being somewhat a plain fore-head

head, to be circumspect, and applyed to the Dog; a square formed forehead to be bold, applyed to the Lion.

### Of the Eyes.

The eyes small and quivering to be shamefast, and yet a lover; how much the bigger eyes, so much the less malice, yet the more foolishness, the eyes thwart witting to be deceitful, a niggard and irascible: the eyes big out, to be foolish, fearful, fainthearted, and unshamefast: the eyes disordered moving, as one while running, another while staying, to be rash, disquiet and troubled in mind, wicked, and a briber; the eye-lids quivering, to be fearful, applyed to the passion; the eye swift moving with a sharp look, to be fraudulent, unfaithful, and a thief: the eyes steadfastly looking, to be troubled in mind, and a deceiver: the eyes situated as into a length, to be a deceiver and envious; little bags or bladders swelling out from the eyes, to be great wine-drinkers, applyed to the passion; little bladders swelling out before the eyes, to be great sleepers, and applyed to the passion; the eyes small to be faint-hearted, applyed to the Ape: the eyes big to be slow and tractable, applyed to the Ox: the eyes hollow standing to be envious and wicked, applyed to the Ape; the eyes standing out to be foolish, applyed to the Ape, the eyes somewhat hollow to be stout of courage, applyed to the Lion: the Eyes somewhat big, and a little eminent to be gentle, and applyed to the Ox, the Eyes very wide open to be impudent; the corner of  
 L 4 their

their eyes fleshy unto the nose, joyning to be malicious; the eyes of length to be crafty, and a decelber; the eyes big and trembling, to be desirous of women, applyed to the passion.

#### Of the Nose.

The nose round with a sharpness at the end, to be wabering of mind, applyed to the bird: the nose wholly crooked from the fore-head downward, to be unshamefast and unstable, applyed to the Kabin: the nose crooked like the Eagles bill, to be bold, applyed to the Eagle: the nose flat to be lecherous and bawly in tozath: the nostrils large, to be ireful, applyed to the passion: the nose stretched long to the mouth, to be honest and bold; the end of the nose big, to be desirous of that he seeth, applyed to the Dr: the end of the nose big and turning up, applyed to the sow: the end of the nose sharp, to be of a fierce ire, applyed to the dog: the nose round, being blunt at the end, to be stout, applyed to the Lyon.

#### Of the Ears.

The Ears long and narrow, to be envious; the Ears standing very near to the head, to be a dullard and sluggish: the Ears hairy to be a long liver, and quicke of hearing: the ears small to be a scoffer; applyed to the Ape: the ears big to be a dullard, applyed to the Ass: the ears hanging, to be a fool, applyed to the Ass: the ears of a meanness to be faithful and honest conditioned: the ears over-round to be unapt to learn.

#### Of the Face.

The face long, to be unshamefast: the face of small

small cause sweating, to be crafty, lecherous, and  
 a great feeder: the face very little and round, to  
 be foolish: the face long and lean, to be bold: very  
 crooked, long and lean, to be malicious: longer  
 from the fore-head to the jaws, to be a lper, nar-  
 rower from the jaws unto the chin, to be envious  
 and contentious: the face fleshy to be slow, ap-  
 plied to the *Dr*: the face lean to be careful  
 and circumspect: the face very fleshy to be care-  
 ful applied to the *As* and *Hart*: the face big  
 to be slow, applied to the *Dr* and *As*: a narrow  
 face to be a niggard: a countenance looking  
 downward, to be a hypocrite and wicked: the  
 face to be hollow without any bearing out, to be  
 contentious: like to a drunken countenance, to be  
 lightly drunk: like to an ireful countenance, to be  
 ireful; and applied to the appearances: like to the  
 shamefast countenance to be shamefast: the face  
 deformed and stopy; to be evil conditioned.

## Of the Lips.

The Lips big, that the upper hangeith down  
 over the neather to be foolish, applied to the *As*:  
 the upper lip bearing out that the gum be seen,  
 to be a twangler and spiteful, applied to the dog:  
 the lips thin, hanging the one over the other, to  
 be bold and hard; applied to the Lion: the lips  
 thin and hard to be ireful and unapt to learn,  
 applied to the sow: the lips thin and soft, to be  
 stout; applied to the Lion.

## Of the Chin.

The Chin round to be effeminate; applied to  
 the woman: the under chin hanging low down,  
 to



to be lecherous ; the chin having a pit at the end, to be a wily person-and libidinous: the chin sharp to be faithful, applyed to the Dog: the chin small and sharp to be envious and cruel, applyed to the serpent : the chin in a manner square to be honest conditioned : the chin long and downward sharp, to be a crafty fellow.

#### Of the Beard.

The beard unseemly formed, to be of a good nature, of a natural cause : the beard unseemly fashioned, to be of an evil nature, of the contrary, The womans beard, to be lecherous : the woman having no beard at all to be honest conditioned. The mans beard over hairy to be melancholick, of a natural cause.

#### The colour of the Eyes.

A dark yelloe to be honest conditioned, applyed to the Lion : and fiery, to be unshamefast, yet full of mirth : variable of colour to be chearful, applyed to the passion : and shining, bright to be luxurious, applyed to the Cock, and Raven : the colour red about, to be ireful ; applyed to the passion : very black to be fearful ; which the property of the colour giveth. Black and yelloe of colour to be honest conditioned, applyed to the comeliness thereof : gray or white, to be chearful, which the property of the colour giveth.

#### The colour of the Face.

The cheeks and nose of the libers redness to be most digested ; the colour red above to be shamefast, applyed to the Passion: the cheeks red above to be lovers of wine, applyed to the passion.

The

The Colour of the Breast.

Of a fierce colour, to be irifull; applyed to the  
paffion.

The colour of the whole body.

A very pale colour (except it be a sickness) to  
be fearful, applyed to the paffion; of a honey  
colour to be fluggish, of a natural cause: of a  
fery colour to be long angry, hard to be pleased,  
very furious and pale, not proceeding of overmuch  
study, to be vicious and wicked: very black of  
colour to be fearful of courage, applyed to the  
blackmoze, very white, to be fearful, applyed to  
the woman: swarfish of colour, to be meanly  
strong; Pellows of colour to be honest conditio-  
ned, applyed to the Lion: very red or ruddy, to be  
wily and ingentous, applyed to the wolf.

Of the Teeth.

The teeth big and broad, to be sharp witted, one  
of a dull capacity and lascivious, applyed both to  
the Dr and Ass: the sharp teeth if they be long  
and fast, bearing outwards, to be a great feeder,  
irifull and wicked, applyed to the Dog and Bear.

Of the Voice.

The voice small, soft and broken, to be fear-  
ful applyed to the woman: big and high, to be very  
irifull, applyed to the mastif Dog: a soft voice  
without reaching, to be gentle, applyed to the  
sheep; the voice small and loud, to be irifull, ap-  
plyed to the Goat: the voice loud and big to be  
injurious, applyed to the Ass: the beginning big,  
and ending small, to be irifull, applyed to such  
which cry out, and to the crying of the Dr.

Of

## A Description of all Of the Neck.

The neck shott to be wittty, applyed to the wolf and Cat : such sufficient strong about the knot oz joint of the neck, are wittty and of a good capacity : such are weak, to be dullards : the neck big, to be strong, applyed to the man : the neck slender, applyed to the woman : big and fleshy, to be ireful, applyed to the Bull : the neck mean, to be stout, applyed to the Lion : long and small to be fearful, applyed to the Heart.

### Of the Breast.

The breast without hair, to be unshamefast, oz fearful, applyed to the woman : very fleshy, to be unapt to learn : the space from the throate boal, to the bottom of the breast longer than from the bottom of the breast unto the nabil of the belly, to be of a wittty and good capacity, the Paps fat and hanging down in men, to be weak and effeminate. A big piece of flesh bearing out of the left side of the breast, in the form of a larks head, oz fineto sprung up, and that there be one oz many hairs grown on it, it is then an argument of honour and riches, as Ptolomy writeth : the breast big and well fashioned to be strong, applyed to the man : the breast large and well compact to be strong, applyed to the Lion : hairy on the breast to be unconstant and bold, applyed to the birds.

### Of the Shoulders.

The shoulders sharp to be deceitful : the shoulders broad to be strong, of good capacity, but narrow to be a dullard : the shoulders ebtill fashioned, to

to be weak; well compounded, to be liberal;  
weak compounded and bearing up thin, to be a  
nigard.

Of the Stomach.

The belly small to be of good capacity: such  
hair from the Nabil downward, to be full of  
wozds, applyed to the birds: such fat about the  
stomach, to be strong, otherwise weak: the belly  
bearing out big, to be a great feeder.

Of the Back.

The back crooked to be a nigard, ill conditio-  
ned; and equally sozmed, to be of a good nature;  
the back narrow, weak: the back big to be strong,  
the back large to be strong and highminded.

Of the Arms.

The arms hairy to be Unconstant and Leche-  
rous, applyed to the birds: the arms very long,  
to be strong hold, honest and gentle: the armes  
short to be a procurer of Disoord and Lecherous.

Of the Hands.

The hands small to be unconstant and wisly:  
the Palms of the hands unto the wrists broad,  
and narrow upward; to be a riatour in his first  
age: the hands short and very big, to be rude and  
a dullard: the hands fat with the fingers, like to  
be a thief.

Of the Nails of the Fingers.

The Nails very short to be wicked, applyed  
to the property: the Nails small and crooked to  
be a greedy catcher, applyed to the Hawk: the  
Nails very little to be a crafty beguiler: the  
white prickles of the Nails, to be wealthy, and to  
have

have many friends: the black pieces in the Nails, to be hated, applyed to the natural cause; the Nails long, smooth, thin, white, reddish clear withal, to be witty, and of a good capacity: the Nails narrow and long, to be cruel and fierce: the Nails rough and round, prone to the venereal act, applyed to the property.

#### Of the Nails of the Toes.

The Nails thin and well coloured, to be honest conditioned and witty; the Toes joining close together, to be fearful, applyed to the Quail: the toes and nails creaked; to be unshamefast, applyed to the birds.

#### Of the Navel

The Stomach from the Navel to the best flesh to be wicked, after Ptolomy, the same spruce, soft, and well compact, to be stout and high-minded: the sharp large from the bottom of the best to the Navel, to be dull of capacity, and a great feeder, applyed to the natural cause; the space equal, to be witty and honest conditioned, applyed to the natural cause.

#### Of the Ribs.

The Ribs filled about, as they were blown up, to be full of words and foolish, applyed to the Ox and Frog: the person well ribbed to be strong, applyed to the male-kind: the ribs narrow and weak compounded, to be weak, applyed to the Female-kind.

#### Of the Loyns and Hypochondria.

The Hypochondria thin and fat, to be fearful; applyed to the Frog: the Hypochondria flesh, unapt



unapt to be taught: the person well loyned, to be a lover of the hunting of the wild beasts, applyed to the Lyon and the Dog.

Of the Hanches and Hips.

The Hips well sinued to be strong, applyed to the male-kind; the Hips fleshy to be weak, applyed to the woman: the bones of the Hanches bearing out-ward to be strong, applyed to the male-kind; the bones of the haunches slender, to be fearful and weak, applyed to the woman.

Of the Pecten.

The Pecten very thin of hair, to be chaste, applyed to the natural cause: the Pecten very hairy, to be libidinous, yet prosperous, applyed to the natural cause.

Of the Buttocks.

The buttocks dzyed in flesh to be evil, applyed to the Dr; the buttocks sharp and bony, to be strong, applyed to the Male-kind; the buttocks fat and fleshy, to be weak, applyed to the woman.

Of the Legs.

The Legs slender to be dull of capacity, (yet this falleth often in the learned students:) the calves very big bearing out, to be sluggish and rude mannered: the calves meanly big formed to be witty, and honest conditioned: the legs big sinued and brawnied, to be strong, applyed to the Male-kind: small sinewed to be libidinous applyed to the birds: the Legs big and ill fashioned to be unshamefast; the calves of the legs, big to be an ill mannered person: the calves soft to be effeminate.

# A Description of all Of the Knees.

The knees bending forward to be effeminate, applied to the woman: the knees fat to be fearful, yet liberal: the knees lean to be strong and hardy; the knees big to be an effeminate person, applied to the excessive appearance of them, the knees slender to be fearful, applied to the excessive appearance of them.

## Of the Ancles.

The Ancles broad to be strong, applied to the natural cause; the parts about the Ancles over-fleshy to be foolish, applied to the property; the heels slender or thin to be fearful, applied to the property and condition of them; the Ancles strong sinewed and braced to be strong, applied to the Male-kind; the Ancles to be much fleshy to be weak, applied to the Woman.

## Of the Feet.

The Feet thick and short to be weak, of the natural cause: the feet slender short, to be wicked of the natural cause; the feet overlong to be wise of the natural cause; the feet fleshy and hard, to be a dullard: the feet small and fair formed, to be a Fornicator, applied to the property of the nose: the feet much hairy to be lecherous and bold, applied to the natural cause: the feet naked of hair, to be weak of strength and courage, of the natural cause: the feet weak sinewed and braced, to be strong, applied to the male-kind: the feet weak sinewed and small, to be effeminate, applied to the woman: the inner part of the soles of the feet not hollow but so filled with flesh that they  
make

make no hollownes at all in the step on the ground, is noted to be crafty, applyed to the natural cause: the fat big and fleshy, to be foolish, applyed to the natural cause.

Of the hairiness of the parts.

The back very hairy to be cruel, applyed to the beasts; the Neck behind hairy to be liberal and stout applyed to the Lyon; the hair of the eye-brows growing downwards towards the Nose, and spreading upwards to the temples, to be foolish, applyed to the Sow: the hairs of the eye-brows joyned together, to be a sad person, applyed to the passion; the hairs of the head standing straight up to be fearfull, applyed to the passion; the hair of the head very crisped, applyed to the Moors: the hairs to be cri ped at the end, to be strong and bold, applyed to the Lyon: the hairs of the head plain, to be simple: much hazz of the head, and thick, to be evil conditioned; the legs hairy to be venerous, applyed to the Goat: the brest and belly very hairy to be unconstant, applyed to the birds: the shoulders very hairy, to be the like unconstant.

Of the Going and Moving.

The person going with the feet & knees turning in, to be weak applyed to the woman: the sculking, twitting, or shynking the body hither or thither, to be a flatterer, like the fawning dog: leaning on the right side in the going to be a Chynick, applyed to the excessive appearance: the eyes quick moving, to be greedy & quick catchers, applyed to the Hater; the eyes quick and

often

often moving with a steadiness of the body to be witty, and of a ready understanding, applyed to the condition of the passion. The pace slow and long, to be witty and strong: the pace slow and short to be witty yet weak: the pace long, and quick, to be long, yet foolish: the pace short and quick, to be foolish and weak of strength: the shoulders bending forward in going, to be high-minded.

Of the Personage and Stature.

Such as are high of Personage of a hot and dry quality, to be witty and ready to conceive. Big of personage, and of a cold and moist quality, to be dull of capacity, of the contrary cause. The personage evil fashioned and tall of stature, to be dull of capacity, and evil conditioned, applyed to the former. The person of a comely personage, and mean of stature, to be witty and honest conditioned, applyed to the naturall cause. Such as are of a very small personage, to be quick witted and prompt in attaining any matter, of the naturall cause. Such very big of personage of dull capacity and thereof hardly conceived of the contrary cause, after Aristotle; small of Personage and of a hot and dry quality, cholerick, to be apt, readily to conceive and to judge or discern any matter rightly; small of Personage, and of a cold and moist quality to be apt to conceive, and readily to discern of the contrary cause.

## The Signification of Moles.

If the Man shall haue a Mole on the place right against the heart, it doth denote him undoubtedly to be touched.

If a woman shall haue a mole on the left Breast, then pronounce the same judgment as of the man.

If a Mole be seen on the man or womans belly, doth demonstrate that he or she to be a great feeder or Glutton.

If a Mole in either Man or woman, shall appear on the place right against the spleen, doth signifie that he or she shall be much passionated, and often times sick.

If either the man or woman shall haue a Mole on the bottom of the belly, doth argue much debility, and to be often sick.

If a Mole in either the man or woman, shall be seen nêr the priuy place, denotes unspeakable desirousness, and unsatiatè in coacting.

If a Man or woman haue a Mole on the 23. u. 2. r. 2. be in 2. m. it self, argueth the begetting of Male Childzen, and the woman female Childzen.

If a Mole shall appear on that party, aboue the 33. u. 3. r. 2. be in 2. m. in the man or woman, denoteth great increase of riches.



If a man shall possess a Mole on the kné, he shall then obtain a comely and wealthy wife.

And if the woman shall have a Mole on the right kné, signifieth her to be honest & vertuous: If on the left, then she shall enjoy many children.

If a man shall have a Mole on the angle of the foot, it denoteth that he shall take upon him the womans part.

If a woman have a Mole on the angle, she shall take upon her the mans part.

If the man or woman shall have a Mole on the the foot, it denoteth good luck, and enjoyment of many children.

Likewise (this is to be learned) that the noses or Moles seen on the right side, either of man or woman, ebermore denoteth honesty and riches: but on the left side to be harmed with calamities and continually poor.

If a man shall have a Mole on the fore-head, doth indicate that he shall possess much wealth and riches.

The woman having a Mole on the fore-head, doth demonstrate that she shall either govern, or else come to an high dignitie.

If a man shall have a Mole about the oberbrow, then doth argue that he shall couple and joyn in marriage, both with honest, wealthy, and vertuous women.

If a woman have a Mole in the same place, it doth denote that she shall joyn in marriage both with a rich, fair, and comely person.

If the man shall have a Mole on the oberbrow then

then let such a person refrain from marriage altogether, all his life time : for that such a person (if he marry) shall have five wives in his life time. Also the woman having a Mole in the same place, to have so many husbands, (as the man hath wives) in her lifetime ; Melampus testifies.

If a man have a Mole on the nose, somewhat rudely, and another the like in the privy place, doth indicate that such a person is overmuch given to the venereal act.

Also the like Mole seen either on the nose or eye of the woman, and that she hath the like on the privy place, doth signify the same that is before spoken of the man.

If a man shall have a Mole about the nose, doth denote that he shall wander hither and thither through Countreies and Cities.

A Mole the like standing on the womans nose, doth pretend that she shall travel on foot through sundry countries ; and that she hath the like Mole besides on the privy place.

If a man have a Mole on the gullet or throat, doth demonstrate that he shall become very rich.

If the woman have a Mole on the nether jaw, doth indicate that she shall lead her life in sorrow and pain of the body, because she hath that within her body which shall hinder her from attaining a bearing of Children. If a man shall have the form of a Mole on his tongue, doth demonstrate that he shall marry with a rich and beautiful woman.

If either man or woman shall have a Mole on

any of the lips, doth portend that he or she to be a great Feeder and a Glutton.

If a man shall have a Mole on the chin, doth argue that he shall be rich both in the substance of money and possessions.

Also a Woman having a Mole in the same place, doth indicate that she shall come to the like wealth as the man, and that she hath besides the same like a Mole right aloft, or against & milt.

If a man shall have a mole in any of the ears, doth argue that he shall be rich, and much revered and spoken of.

If the woman shall have the same, and that in the like place, doth denote the same good hap and fortune to her, and that besides, she hath the like mole placed on the thigh or hams.

If the man shall have a mole on the neck, doth promise that he shall become very rich.

If the woman have a mole on the same place, doth indicate that the like fortune and wealth shall ensue unto her.

If the man shall have a mole in a manner behind the neck, doth demonstrate that he shall be beheaded, except God (through earnest prayer) prevent the same.

If as well the man as the woman shall have a mole on the Loyns, doth demonstrate a weak and pooz kindred, and to be always needy.

If on the shoulders of the man shall be seen a mole, doth signifie imprisonment, and sorrow of the mind.

If the man shall have (as is abovesaid) a mole

on the throat, it doth promise that he shall marry both with a beautifull and rich woman.

If a woman shall have a Mole on the same place, both signifie that she shall also marry both with a wealthy, and very fair, or comely man.

If either in the man or womans hand shall a Mole appear, both denote the prosperous good luck, and enjoy of Children.

If either the man or woman shall have a Mole on the brest, both threaten that he or she shall be much harmed by poverty.

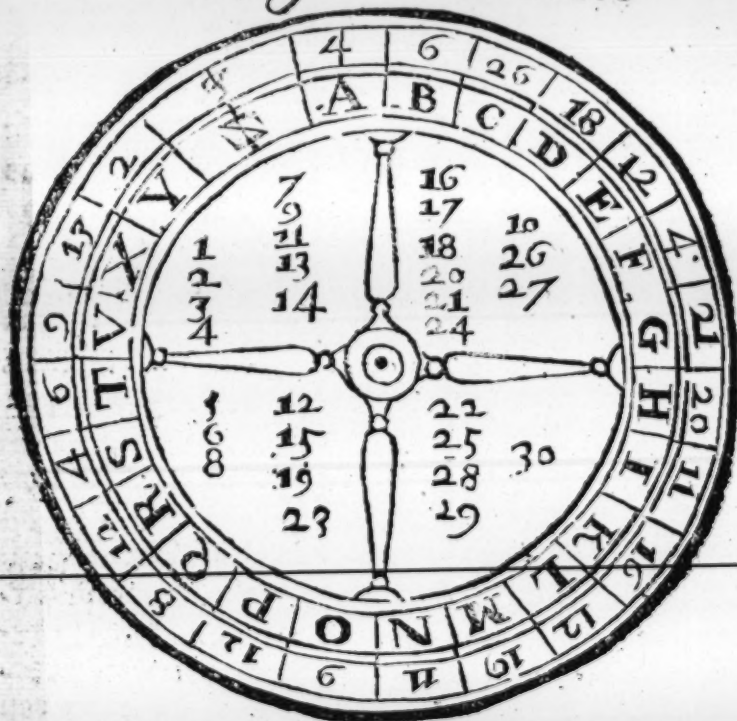
Hereafter followeth the Wheel of Fortune, approved and confirmed by Science and Reason of Pythagoras, the most excellent Philosopher; by which you may know most things that you can demand.

#### The Description of the Wheel of Fortune.

**A**S to the end you may the better understand the wheel of Pythagoras, and the resolution of the questions which you would propound, you must first chuse a number as you best fancy so that it exceeds not 30. This done, take the number of the day, as you shall find set down, and take the number of the Circle of the wheel, which is over the letters, which letters must be the beginning of your name, then gather the numbers into one sum, which you must divide by 30. And what remains look in the body of the wheel for, and if you find it in the upper

part of the wheel it will come to pass, if in the  
 neither the contrary.

## Pythagoras Wheele



Likewise to know if one shall enjoy their love  
 or no, take the number of the first letter of your  
 name, the number of the Planet, and of the day  
 of the week, all these put together, and divide  
 them by 30. And if it be above, it will come to  
 your mind, and if below, to the contrary; a mind  
 that number in the wheel exceeds not 30,

The



*The Chances or Demands which may be made or propounded in the Wheel of Fortune.*

1. Whether you shall obtain the Favour of the person you desire.
2. Whether your Master shall attain to the preferment he desireth.
3. If you shall have the favour of a Prince as you desire.
4. If the Prince shall take the Town besieged.
5. Which of the two Princes make war, the one against the other, shall have the Victory.
6. Whether there shall be any great feat of arms done in the Camp, or not.
7. If there shall be a peace between two Princes.
8. If a Captain shall be in great favour with the Lord he serveth.
9. If a Captain be valiant, or not.
10. If a Horse shall win the race.
11. If a Prisoner shall come out of Prison.
12. If a sick person shall amend.
13. If the sickness shall be long or short.
14. If the suit at Law shall be judged to your profit.
15. If you shall have your hearts desire or not.
16. If you shall have a Child by your wife or Common.
17. If a Woman with Child shall have a Son or Daughter.
18. If a Child shall be fortunate or unfortunate in the World.
19. If a thing stolen will be recovered again.

20. If

- 20. If it shall be a plentiful year.
- 21. If it be good to take a voyage in hand.
- 22. If it be good to occupy Merchandise.
- 23. If it be good to take a Wife.
- It a friends ship shall take good effect.
- 25. If a man shall be fortunate in his house.
- 26. If a person shall be always rich or poor.

And thus you may do of all other demands  
whereof you would be resolved.

And to the end you may the better understand  
this Wheel of Pythagoras, and the resolution of  
the demands which ye would propound, you must  
first of all chuse you a number, what you list at  
your discretion, as 10, 15, or 12, or any other  
number more or lesse, this being done, take the  
number of the day, as you shall hereafter find;  
all set in order, and then take the number which  
ye shall find in the Wheel upon the first letter of  
your name: As for Example, If your name be  
Anthony, you must take A & the number which  
is over it: all which things you shall find put in  
order in the Wheel, and gather all those num-  
bers in one sum: which ye shall divide by 30.  
reserving the rest. As for example, if your total  
number do amount to 134. divide that by 30.  
and there will 14 remain, which number ye  
must search in the wheel, and if you find it in  
the upper half, your matter shall speed well, and  
if it be in the nether half, it shall be evil: and  
thus may you know all that you desire to know.

And if ye would know whether ye shall enjoy  
your love or not, take the number of the first let-  
ter

ter of your name, the number of the Planet, and of the day of the week, and all these numbers ye shall put together, and then divide them by 30. as you did before, and take your remainder, and seek in the wheel, and you shall find it: and then if it be in the upper half you shall have your request, and if in the nether part, it is contrary: And thus you may do of all other things which you would know; you must consider that the numbers in the wheel pass not 30. as ye shall find them beginning with 1, 2, 3, and 4, consequently to 30. as in the wheel you may see.

An Alphabet to know which of the two that fight or go to Law one against another, shall have the Victory.

A	B	C	D	E	F	G	H
I	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	I	10	33	13	8	13	7
R	S	T	V	X	Y	Z	
13	9	8	2	6	6	4	

If ye to understand and practise this Alphabet rightly, you must first know the proper names of the parties which is to fight or go to Law one against the other, then with the same names in Latine in the Remonstrance case singular, observing the true Orthography, and according to the Alphabet, join unto each Letter of the same names, the number unto him appertaining, following

following the postracture here befoze written, & sum the said numbers together; that is to say, each man by himself, & when ye have put them all together, diuide them by 9, & that which remaineth on the one part, and on the other, the diuision being made, you shall no doubt readily find it. After this, behold the rules which follow, whereby you may know what shall happen to the one and the other: and if it fortune that in the diuiding the whole by 9, there remain nothing, you must take the least number of 9, for that must then serue in this purpose, as you shall hereafter know moze at large by experience.

It doth not chance once in a thousand times, that two persons which go to fight, or do go to Law one against the other should be of one very name, therefore look to know their true names. And to the end that you may the better understand this rule: Put the case that Peter & Paul, should fight one against the other; if you do then examine that which is said befoze, you shall know the thing that shall happen; yet must you know that God is Governour & Disposer of all things, and can change and alter them at his pleasure; but we speak according to the influence & course of the Stars; and here

P 13	}		{	P 13	}	
E 2267	}	makes seven	{	A 1 37	}	makes 4
T 8	}	times nine.	{	V 2	}	times 9.
R 13	}		{	L 10	}	
V 2	}	refleth 4.	{	V 2	}	refls 1.
S 9	}		{	S 9	}	
Sum 67.				Sum 57.		

And

And so by this example is shewed unto you the names, the numbers, and the sum of them, with their divisions by 9. So that they being divided and sumed, there resteth 4 to Peter, and 1 to Paul. The Table following sheweth which of the persons shall be Conquerour, according to the rule going before.

1	The Con- queror is of	3	5	7	9
2		1	4	0	8
3		2	5	7	9
4		1	3	6	8
5		2	4	7	9
6		1	3	5	8
7		2	4	6	8
8		1	3	5	7
9		2	4	6	8

To know whether a person do tell the truth, or not.

You must write his or her name in Latine, that you would probe this practice by, and likewise the name of that day that they told you the tale, & add unto each of these letters the number thereunto belonging, as you shall see by this Alphabet following, and put all those numbers into one total sum, and add thereunto 26. and then divide the whole total sum by 7. and then if the remainder be even, the person hath not told you the truth; but if it be uneven, they have told you the truth.



A	B	C	D	E	F	G
10	2	20	4	14	6	16
I	K	L	M	N	O	P
18	11	11	12	4	14	6
R	S	T	V	X	Y	Z.
8	18	10	2	2	4	14.

To know whether the Husband or Wife  
shall die first.

To know and understand the resolution of this question, you must write the proper Names both of the man and of the woman in Latine, and put to each letter in them the number of it belonging, as ye found it in the Alphabet before: and putting all these numbers into the total sum, divide them by 7, and then if the remainder be even, the woman shall die first, and if it be uneven the man shall die first.

To know, if a woman be with child, whether she  
shall have a Boy or a Girl.

Write the proper names of the Father and Mother, and of the Month that she conceived with child, and adding likewise all the numbers of those letters together, divide them by seven, and then if the remainder be even it will be a Girl, if uneven, it will be a Boy.

To know if a Child new born shall live or die,  
Write the proper names of the Father, and of the Mother, and of the day that the Child was  
born

H 102n, and put to each letter his number, as ye  
7 old befoze, and unto the total sum, being collected  
Q together put 25, and then diuide the whole total  
16 by 7. and then if the remainder be euen, the child  
shall die by and by, and if it be uneuen it shall  
liue.

To know whether a wife be honest  
or dishonest.

Wzite the name of the wife and of the mother,  
ther, and put the number unto each letter, as is  
aforesaid, and unto the total sum put 15, and di-  
vide it by, and then if the remainder be uneuen,  
sh is an honest woman, but if it be euen she is  
dishonest.

You must always wzite the proper names in  
Latine, according to the true Orthographe.

To know what Planet hath Dominion in  
the Nativity of any Person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	0	20	0	40	50	60	70
I	K	L	M	N	O	P	Q
80	0	100	200	300	400	50.	
R	S	T	V	X	Y	Z.	

Take the numbers of ebery letter of the pro-  
per names in Latine, or the party you desire to  
know, and of his or her Father or Mother, by the  
Alphabet abovesaid, then add all the said num-  
bers into one total sum; then diuide the same  
by

by 9. and then if one or four remain, it sheweth the Planet  $\odot$  to have dominion. If 2. or 7. the  $\text{♄}$  If 3. 4. If 5. 8. If 6. 9. If 8.  $\text{♂}$  If 9.  $\text{♂}$ . In like manner is known under which of the twelve Celestial signs any person is born: To try the same, sum together the Persons names, his Father and Mothers names aforesaid, and divide the same totally by 12, then if 1 remains, it signifies  $\text{♈}$ . if 2.  $\text{♊}$ . 3.  $\text{♈}$ . 4.  $\text{♊}$ . 5.  $\text{♈}$ . 6.  $\text{♊}$ . 7.  $\text{♈}$ . 8.  $\text{♊}$ . 9.  $\text{♈}$ . 10.  $\text{♊}$ . 11.  $\text{♈}$ . and 12.  $\text{♈}$ .

### The number of the Planets, and their Characters.

55.	78.	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus.
$\text{♄}$	$\text{♃}$	$\text{♂}$	$\odot$	$\text{♀}$
	114		45	
	Mercurius.		Luna.	
	$\text{♀}$		$\text{☾}$	

### The number of the days of the week.

106.	52.	52.	130.
Sunday,	Munday,	Tuesday,	Wednesday,
$\odot$	$\text{☿}$	$\text{♂}$	$\text{♀}$
	Thursday,	Friday,	Saturday.
	$\text{♃}$	$\text{♀}$	$\text{♄}$

# FAIRS.

The Name, of the Principal Fairs in *England* and *Wales*, together set forth ; with the Month, Day, and Place where they be kept, more largely than heretofore.

## Fairs in *January*.

The 3 at *Llanibithew*, 5 *Hicketford* in *Lancashire*, the 6 at *Salisbury*, at *Bzistow* at *Llanginlle*, the 25 at *Bzistol*, at *Churchingford*, *Grabsend*, the 31 at *Llandiffel*.

## Fairs in *February*.

The 1 day at *Bzomley* in *Lancashire*, the 2 at *Bath*, at *Bicestworth*, at *Bugworth*, at *Faringdon*, at *Coodemeto*, *Linn*, *Spaldstone*, *Reading*, *Beckelsfield*, the *Mizes* in *Wiltshire*, *Whiteland*, The 3 at *Borgzobie*, at *Bzimley*. The 6 at *Stafford* for 6 days, for all kind of *Merchandize* without arrests. The 8 at *Tragaron*. The 9 at *Llandaff*. The 14 at *Windle* in *Northamptonshire*, *Cheersham*. The 24 at *Waldock*, *Weyn*, *From*, *Penley* upon *Thames*, *Higham* *Ferries*, *Leoksbury*, *Wppingham*, *Walden*, the 26 at *Stratford*, an *Horse* fair.

## Fairs in *March*.

The 1 at *Langeadog*, *Langebells*, *Madzin*, 3 at *Bzemwelbrake* in *Posfolk*. 4 at *Bedford*, *Dakham*. 8 at *Tragarton*. The 12 at *Spasford*,  
Stam.

Stemford, Sudbury, Woburn, Wyerham, Wodnam,  
and Alton in Norfolk. 13 at Wyke, Wodwin in  
Cornwal, and Mountbatten. 17 at Patrington.  
18 at Surbiton. 20 at Alesbury, Durham. The  
24 at Llanerchenneth. 25 at S. Albans, Abbot  
in Hartfordsh. Burton, Cardigan, Cartwalden in  
Essex, Huntingdon, S. Jones in Worcester. Malden,  
Malpas, Petocastle, Northampton, at Onay in  
Buckinghamshire, Woodstock, at great Chart.  
The 30 at Malmesbury.

*Fairs in April.*

The 2 day at Hitchin, Norfolk. 3 at Knebworth.  
2 at Lich in Staff. 5 at Mallinsford. 7 at Dar-  
by. 9 at Billington. 22 at Stabford. 23 at  
Amlil, Betwold, Bzobton, Bzistock, Wilson, bury  
in Lancashire, Castlecombs, Charing, Chiche-  
ster, Enfield in Sussex, Elford Bishops-hat-  
field, Hinningham, Ipswich, Kilbrough, Lan-  
quer, Northampton, Rutley in Sussex, St.  
Pombs, Sabridgeworth, Lambworth, Wilton,  
Worham, Kilbrough, Hardin in Norfolk, Sar-  
fan in Hartfordsh. 25 at Bourn in Lincolnsh.  
Buckingham, Caln in Wilts, Cliff in Sussex,  
Colbrook, Dunmow in Essex, Darby, Inulings in  
Buckinghamsh. Oakham, Otterton, Winc-  
comb. 26 at Terderden in Kent, at Clete.

*Fairs in May.*

The 1 at Andover, Bzickhil, Blackburn in  
Lancsh. Chelmsford, Congerton in Cheshire,  
Fockington, Gzighowel, Kimr, Leighton,  
Leicester, Leicesters, Lattiscent, Louth, maid-  
ston, Odeurp, in Shropsh. Perin, Philipston,  
Ponbridge, Reading, Rippon, Standes, Stob  
the



the Old Stocknailand, Loxford in the Clap,  
 Ask, Harberil, Warwick, Wendover, Woze-  
 worth, 2 at Pultbeley in Carmarthensh. 3 at  
 Abergavenny, Ashbozn-peak, Arundel, Bramyard  
 Bala, Cheris near Darlands, Chipham, Church-  
 wyton in Shropsh. Colobridge in Glamorgansh.  
 Darby, Denby, Elcks by Bedford, Hunningham  
 Merton, Mountain Poneaton, Wundersfield,  
 Karsdale in Lanc. Lfoul, Malibam-abbey,  
 Lifford in Norf. 25 at Merchenleth in Mount-  
 gomerish. 6 at Almsbury, Hor, Knighton. 7 at  
 Bath, Beberly, Hanflop, Reton in Lanc.  
 Hatesbury, Orford, Stratford upon Avon. 8 at  
 Maidstone. 10 Ashburn in the Peak. 11 Dun-  
 stable. 12 at Gyres-thozock in Essex. 13 at Bala  
 in Meriton. 15 at Welshpool in Montgomerysh.  
 16 at Llangartanagge in Cardigan-shire. 19 at  
 maifield, Odehil, Rochester, Wello. 20 Palm-  
 bury. 25 Blackburn. 29 at Crambzak. 31 Per-  
 thore.

Fairs in June.

The 3 at Alesbury. 9 at Maidstone. 11 at Holt,  
 Lintwilgate in Carmarthensh. Lanibiter, Har-  
 wick, Landilanadez, Warfield, Retoborough,  
 Newcastle in Glam. Wakhham, wellinton, Reto-  
 port. pannel, Shipton upon Stbw, W;emwel in  
 Dorset. 12 at Reton in Redwen, Youngom.  
 14 at Bangor. The 15 at Wizes, Pershore. 16 at  
 Bealsh, Retport. 17 at Hadstock, Higgham-  
 Ferries, Alanigzolling Totogreen. 19 at bridge-  
 north. 21 at Pstradmerick. 22 at St. Albons,  
 Shrewsbury, Durham, Darby. 23 at Barnet,  
 Castle-Edioten, Dalgell. The 24 at Ashburn,  
 St. Anns; Awhinborough, Bedford, Bedle,  
 Beberly,

Beberley, Bishops-castle, bzoughton-græn, bzof-  
 worth, Bzecknock, bzomsgrobe, Cambridge, Cul-  
 chester, Crambzock, Cropdon, Franham, Gloce-  
 ster, Halifar, Hartfzord, Harston, Horkham, Hurst,  
 Kingston, War, Kirkham, Aund. Lanc. Leicester,  
 Lincoln, Ludlow, Pomsfey, Pzeston, Reading,  
 Rumfzord, Shafesburp, Stratstock, Tumbzidge,  
 Wakefield, Wenlock, Welscheester, Windsor,  
 Wozmster, Pozk. 26 at Pozthop. 27 at Burton  
 upon Trent, Faltone, Landegain. 28 at Hefcozn  
 Wachenleth, S. Pombes, Kopston. 29 at Ashwel  
 Barkhamstead, Bennington, Sala, Babalance,  
 Bolton, Bzomlp, Buckingham, Buntingfzord,  
 Cardist. Gzorgange, Ddesden, Holdswzorth, Hozn-  
 don, Huddersfield, Leven, Knorsfzord, Lemstet.  
 Lamoignon, Landeber, Mansfield, Marlebozough,  
 Peterfield, Pontstephen, Sarstrange, Sennock,  
 Mountszril, Mounsril, Onay, Peterbozough,  
 Southam, Stafford, Stockwzorth, Sudburp, Tboz-  
 rock, Gzays, Upton, Tring, at Wem, Welsmin-  
 ster, Witney, wolberhampton, Woodhurst, Pozk.  
 30 Warfield.

Fairs in July.

The 2 day at Aston underline, at Congerton,  
 thze days at Huntington, at Rickmanswzorth,  
 Smeath, Swernsey, Woinbezn. 3 Haberson. 5  
 at Burton upon trent. 6 at Habersul, Lamb-  
 iber, Landlase. 7 at Albzidge, Burntwood, Chip-  
 pignorton, Castlemain, Chappelfresh. Cancer-  
 burp Denbigh, Emlyn, Habersford, Richfzord,  
 Shelfzord, Swaeon. Lenburp, Teshabennock,  
 Wizes, Whippingham. 11. at Lide, Parthep. 13 at  
 Fzodzingbsp. 15 at Gzandstead, Klnckbeck. 17 at  
 Stebenage, Bath, Belmes, Leek, Landbillaug.

20 at Winchcomb, Antferton, Barkway, Barley,  
 Boulton, Bowlen, Cateley, Chimmock, Collige,  
 Llanbetboner, Neath, S. Margarets, Odiham,  
 Tenbie, Wrbzldge, Woodstock. 21 at Bainards-  
 castle, Battlefield, Bickelwozth, Billozicay,  
 Redbuzn, Bzidge-nozth, Bzoughbrn, Caln, Cli-  
 toeral, Colchester. 22 Frikleton, Kestwick, Kilmol-  
 ton, Kingston, Maudlenhill. Dep, Marbouzuogh,  
 Newark upon Trent, Pozwich, Ch. Ponterley,  
 Kidwelly, Kocking, Stonistratford, Stokesbury,  
 Turbury, Walterall, Wiltbgrige, Wadeland,  
 Pern. 23 Carnarban, Cheston. 25 Abington, Ash-  
 well, Aldergam, Baldock, Barkhamstead, Bilson,  
 Bostone, Bzistoloze, Bzistol, Bzomesgrobe, bzom-  
 ley. Bzoadoke, Buntingford, Camden, Capel, Ja-  
 go, Chichester, Chibol, Derby, Doncaster, Deber,  
 Dudley Crith, Herfield, St. James London, St.  
 James by Portbampton, Ipswich, Kingston,  
 Lisle, Reading, Richmond, In the Portb; Kols,  
 Saffron-walden, Walsfmal, Skipton, Stamford,  
 Stackpool, Stone, Thumble-græn, at Thickham,  
 Thrapstone, Thbury, Tretobzldge, Walden,  
 Warrington, Wetherby, Wigmore, 28 Ashwel,  
 Canterbury, Chappel-trith, Wzham, 30 Sraf-  
 ford.

Fairs in August.

The 1 day at Bath, Bedford, Chepstow, Dun-  
 stable, S. Eves, Eicester, F. bertham, Flint, Hay,  
 Hozlenay, Ksermarthen, Kaergwelly, Lantr. flant,  
 Llawitwin, Ludsozd, Loughbozrough, Walling,  
 Relaton in Lancashire, Newcastle upon Trent,  
 Portbham-burch, Ruming, Shzewsbury, Sel-  
 born Selby, Tharstead, Wisbitch, Wellance also  
 at the City of York. The 4 day at Radnez, and

at Linton. 10 abchurch, Banbury, Blachamozze,  
 Bodwin, Bzansford, Chidley, Chozley, Chzorley,  
 Diffzingsditch, Doncaster, Farnham, Fodisham  
 Culsea, Harley, Hawkehurst, Hazncastle, Hunger-  
 ford, Kellato, Kentwilgal, Kilgerton, Ludlo, b,  
 Marras, Melton-motobray, Nearwozth, Petu-  
 bozoingb Dundle, Kugbz sedole, Sherbozn,; Lo-  
 ceter, waltham-abbey, walden, wozden, wozm-  
 ster, winstow. 15 St Albons, Bolton Cambridgz,  
 Carlisse, Cardigan, Cissborough, Goodhurst, hinch-  
 ley, Huntington, Lacon, Marleborough, Petwin,  
 Rytthampton, Petwozt in Munmouth. Preston,  
 Kaladargby Kols, Stoto in Lincolnsh. Stroud,  
 Swanley, Tisbury, wakefield, Whitlane. Pmi-  
 nith. 25 at Abercontzey, Abozough, Ashbe-da-la-  
 zouch, Beggars-bush, Bzumley-flag, Bzidge-  
 stock, Chozley, Czoyley, Czoboland, Daber, Dar-  
 regdon, Gimby, Harewood, Hiderminster, London  
 Montgamery, Monmouth, Pantwich Portba-  
 lerton. Pozwich, Oxford Sudbury, Tukesbury,  
 Luddington, watford, 28 Ashford, Dainty, Sur-  
 bridge, Wlan, Talisan-green, Welshpal. 29 at  
 Wyckneck, Colby, Carmarthen, Kierwis, Oak-  
 ham, watford. Fairs in September.

The 1 day at Chappel-silby. S Giles, North,  
 7 at Ware; Woodbury-hil. S Atterston, W-  
 maris, Blackbozn, Bzewood, Bury in Lancash.  
 Cardigan, Cardiff, Cherton, Chaulton, Drayton,  
 Dyffield, Gissborough, Gilbozn, Hartford, Hun-  
 tington, Llanthitel, Maldon, Northampton,  
 Bartney, Kiculer Smearb, Snide, Southwark,  
 Sturtholme, Tenby. Worcester, Wakefield, wal-  
 tham on the wouds, w. R. Penn. whiteland. 12 at  
 Lufford,

Lufford, Worlworthe, Wolpit. 13 at Retton,  
 Redwin, Potorbely, Warley. 14 at Abergaben-  
 by, Warley. Ceur-Greton, Chesterfield, Del-  
 high, bidome, Hetsbury, munchton, Retworough,  
 Retport, Penbad, Kippon, Richmond, Koss,  
 Rockingham, Smalding, Strafford upon Aven,  
 Waltham Abbey; Watton under edge. 15 Kai-  
 ardagtop. 17 at Cliffe; Llanthlas. 20 an Llanbely,  
 Kurbin. 21 at Abdetwilly; Baldeck; Bedford,  
 Bzaintry; Bzackley; Maiden-pulwick; Canter-  
 bury. Dober, Clapon; Croyden; Daintry; Eastred;  
 S. Edmondshury; Helmsly; Helden; Katherine-  
 hill; Knighton; Kingston; Mare; Malborough,  
 Ma den, Midnal, Nottingham, Peterborough,  
 Shrewsbury; Stratford; Wizes; Wendover; Withers-  
 ral; Woodstock. 23 at Pancridge in Staffordshire.  
 24 at Lantwilling; at Halton a week. The 26  
 day at Darby. 28 at Dolgeth; Baermarthen.  
 29 at Aberconwey; St. Albans; Ashboyn: Peak;  
 Balmstuck; Basingstoke; Bishop-Stratford; black-  
 burn; Besserrunningham; Buckland Butwell;  
 Canterbury; Cebich; Cechermouth; Market-  
 Dæming; Michael-Dan; Headly; Heay, Higg-  
 ham ferries; Hull; St. Ivet; Kingston; Kiling-  
 worthe; Kingland; Lavingham; Lancaster; Let-  
 cer; Llandlos; Llandibanghel; Llocher; Ludlow.  
 Maiden. Marchenleth; Metbir; Newbury; Del-  
 by; Shelsford in Bedfordshire; Sittinboyn; Srota  
 in Linc. Ludinton; Urbridge; Waphill; Wap-  
 mer si ten days; Westchester; Witham; Wood-  
 ham Ferry.



Fairs in October.

The 1 at Banbury, Cassoz. 2 at Salisbury.  
 3 at Boulton on the Moors. 4 at S. Michael 6 at  
 Habent in Hamph. Maidstone in Kent. 7 at Wst.  
 thops Stratford, Chichester, Hereford. Manibith,er,  
 Pontefrey, Swansey. 9 Ashbozn, Peak, Wlith,  
 Debizes, Gainsborow, Harborough, Sabzidge-  
 wortb, Thozzock-græs. 12 at Boulton Furnace,  
 Wlangobeth. 13 at Aberfrow, Charing, Craston,  
 Colchester, Drayton, Edmandstow, Gzabesend,  
 Hitchin Petoport Hodnet, Leighton-buffard,  
 Warehfield, Petoport, in Munmutbsh. Kopton  
 Stropfszth, Saunton, Lamwortb, Wlinfoz. 18 at  
 Ashwel, Banbury, Barnet, Bzick-hill, Bzidge-  
 nozth, Bishops-batfield, Burton upon Trent,  
 Charleton, Regis, Cliff, Ely, Farringdon, Henly  
 in Arden, bolt, Kidwelly, Jak-Lotobadden, Mar-  
 loe upon thames, Middlewich, Petcastle, Rad-  
 noz, Ebzist, Lisdale, Lunbzidge, Wp-haben,  
 Wellingbozough. Wighan, Wzigley. Porzh, 19 at  
 Frideswold by Wrf. 21 Saffron-walden, Chiche-  
 ster, Coventry, Hereford, Manibith,er, Lentham,  
 Stocksl.p. 23 Bldesworth, Knarford, Wto, ratf-  
 dale, Preston, Wbitchurch. 25 Beberly. 27 Wyran-  
 ton 28 Aberconbey, Ashby-de-la-zouch, Wiber-  
 den, Halaton, Hirtford, Lemster. Llanedp, Peir-  
 market, Orford Preston-Lund. Stanford Sal-  
 sarn-græn, warwick, wiltun, wozmister. 30 Alber-  
 males, Chelmisford. Kurbis. Poultozeley, Stock-  
 ly, wakefield. On Martlemas day at Warnton.

Fairs in November.

The 1 day at Bicklesworth, Castlemain, Kel-  
 lons, Mountgom, Ludlo. 2 at Belchuglie, Wl-  
 thops-

hops castle, Elsemere, Kingston upon Thames,  
 Lek, Loughbozrough, Lapfield, Harfield, Pozk.  
 3 at Kaermarthen. 5 at Melshpool. 6 at Andover,  
 Bedford, Becknock, Harford, Leasford, Matling,  
 Marton in Holderness, Newport pond, Pem-  
 bside, Salford, Stanly, Tringny, Willington, Wot-  
 shod. 10 at Abertwen-green, Lenton, in Noting-  
 hamshtre. 7 days, Lanibither, Kugby, Sibisal,  
 Wemb. 11 at Aberkennem, Boetlingham, Dover,  
 Folkingham, Galbozough, Monmouth, New-  
 castle, Emlin, Shaftesburp, Skipton in Craben,  
 Tream, Witbgrig, Pozk. 13 St. Edmundsbury,  
 Gilford in Surry. 15 Llanrhimery, Marchen-  
 let, Wellington. 17 Harlow, Hide, Lincoln, Poz-  
 thampton, Spalding. 19 at Pozham in Kent.  
 20 at St. Comansbury, Heath, Ingarstone, 22  
 Penobont Sawtohey. 23 Bangor, Bwelth, Car-  
 ltn, Froom, Katecross, Ludlow, Sandwich, Lud-  
 dington. 25 at Higham-ferries. 28 at Albozn  
 peak. 29 at Lawrest. 30 at Amphil, Baldock,  
 Bedford, Pozk, Boddy, Boston-mart. Bedford,  
 Colingbozough, Cobham, Cublep, Enfield, Gar-  
 gren, Granthead, Harlep, Keymolton, Maiden-  
 head, Maidenbach, Harbert, Ocelry, Peter-  
 field, Pecozes, Preston, Rochester, Wakefield,  
 Warrington.

Fairs in December.

The 1 day at Lutbury. 5 at Welgeth, Newton,  
 Puckley. 6 Arundel, Cased, St. Rads, Exeter,  
 Grantbam, bendingbam, Hetvin, Hornlap. Poz-  
 wich, Senneck, Spalding, Woodstock. 7 at Sand-  
 hurst. 8 Betomaris, Clitheral, Helrome, Kaerdi-  
 gan, Almar, Leicheker, Malpas, Pozthampton,  
 Whitelands. 21 at Hornby. 22 Llandilababwt. 29  
 Canterbury, Koplen, Salisbury.

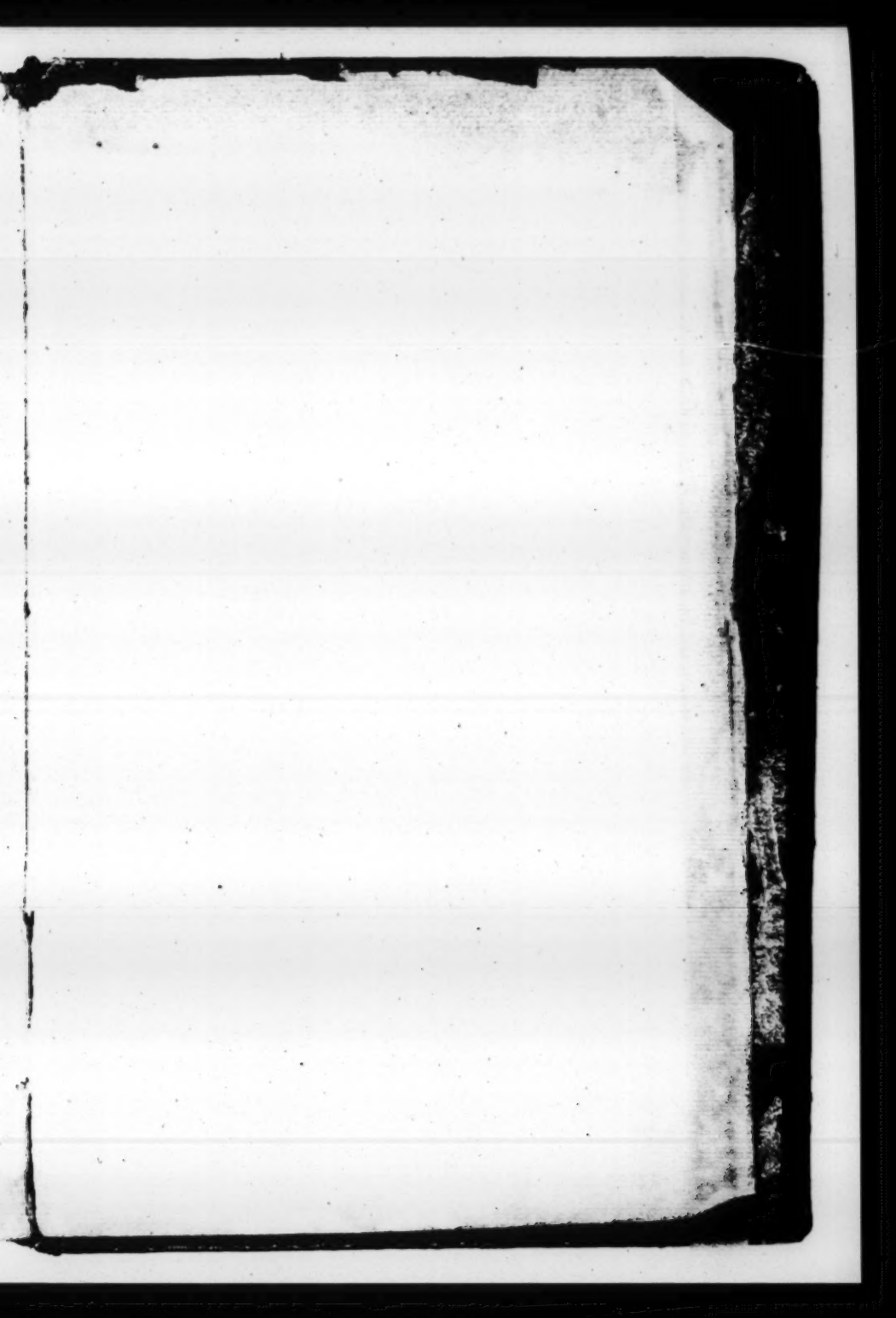
A Note of the Moveable Fairs in *England*  
and *Wales*.

**F**rom Christmas till June, every Wednesday at Rotherballerton, the three Mundayes after twelfth day at Birchley in Leicest. the Tuesday after twelfth day at Welton motoway; and an horse-fair at Salisbury; the Thursday after twelfth day at Banbury. Littleworth and every Thursday for three weeks, Friday after twelfth day, at Lichfield: on Shrove-munday at Petow-castle under linc. On Ash-wednesday at Abbing-ton; Carden in Glocest. Cicister; Dunstable; Ca-ton by Wilmslow; Exeter, Folkingham, Lichfield Keston, Lambworth Lumbidge. On the first Thursday in Lent at Banbury. On the first munday in Lent at Chetay, Chichester, Winchester. On the first Tuesday in Lent at Reddord. On the fourth munday in Lent at Odibam saffron-walden. Stanfurd. On Friday and Saturday, before the fifth Sunday in Lent, at Warfurd. On the munday before the Annunciation, Den-beigh; Kendall Wilsbitch. On the fifth munday in Lent at Grantham; Helme in Suffex; Salis-bury. On Wednesday before Palm-sunday at Dyrpton. On Thursday before Palm-sunday at Ulandfle. On Palm-sunday Ebe at Alesbury; Leicester; Newport; Pomfract; Skipton, Wisboeth. On Palm-munday at Billingworth, Kendal; Ulandanren; Worcester. On Wednesd. before Easter at Haerling; Harguilling. On Paunday-thurst. at Kettering; Sudminster. On Good-friday at

at Acton=Burnel, Amphill, Bishops=Castle, Bzen=  
 ton Bury, Charlmg, Engfield, Gilsford, Hunning=  
 ton, Ipſwich, Longuer, Melton, Rutley, St.  
 James, Kipbrough, Kothecum. On Tuesday in  
 Easter week at Bzalls, Dainty, Hitchin, North=  
 ſtæt, Kocford, Sanbich, Aſſay-de-la-zouch. On  
 munday in Easter=week, at Gainsborough Mart,  
 Onay, Dypfield. On Wednesday in Easter=week  
 at Wellingborough, Webery, Kedbarn. On Fr=  
 day in Easter=week at Darby, on Saturday at  
 Skipton. On munday after Low=sunday Bick=  
 leſworth, Ebeſham, Petocastle: on the 3 munday  
 after Easter, at Lelth. In Rogation week, at  
 Webery, Enfield Kech. On Aſcenſion Eve, at  
 Abergely, darking. On Aſcenſion day, Betwom=  
 ris, Biſhop=ſtraſford, Bradſtead, Brunningham,  
 Bridge=north, Buzton, Chappel=ſrith, Chappel=  
 Binon, Eccleſhal, Eggeſtrew, Hallaton, Kibder=  
 miniſter, Lutertworth, Middelwich, Petocastle,  
 Kippon, Kofs, Stappert; Sudminiſter, Wiſes,  
 wigam, Puan. On the nunday after Aſcenſion  
 day, at Trayſlead, Burſington. Wednesday after  
 Aſcenſion day, at Shetwoborough. Friday after  
 Aſcenſion at Kutbin. On Whitſon Eve at Pew=  
 Inn, Skipton in Craben, Welſitch. On Whitſon  
 Sunday at Gzib, Warbey=ſeben, Wimbles, Karls=  
 dale, Kie=ſhil, Saltsbury, Agmont ſhem, Amerſon,  
 Applebey, Bickellworth, Bradſord, Brompſaid,  
 Burton, Chicheſter, Cockernewb; Darrington;  
 Ebeſham; Erceter; Harte=gran. St. Ives; Lin=  
 ton; Mundle; Bigate; ſheſford; ſtringborn; Fla=  
 ſord; Wilkims; Whit=church; darrington; dyfield  
 Rockhyar, on whitt. tuesday; at Aſſay; Canterbury,

Daintrey, Elsemere, Epping, Farndon, High-  
 Knotsford, Latton-Buzzard, Letos Languor,  
 Long-milford, Lenimbebery, Melton-mow-  
 hay, Moberst, Monmouth, Perish, Rochford,  
 Dzingstock, On Wednesday, at Llanbedder, Lan-  
 deby, Lark, Newark upon Trent, Pontfleden,  
 Koppston. On Thursday at Cuckfield, Kingston.  
 On Friday at Cockshall, Darby, Stew in Gu-  
 ellinz. On Trinity Monday, at S. Mary. Atok,  
 Tendal, Hunslow Southcabe, Stokely, Bzifswill,  
 Kaily, Spilsby, Watford, Lumbzidge, Elizes. On  
 Tuesday at Abergabemay, Kadnoz. On Wednes-  
 day at Aberfrow. On Corpus Christi day at St.  
 Anns, Banbury, Bishop Stratford, Bzimmingham,  
 Carewold, Egglestretto Hallaton. Valig, Bidermin-  
 ster, Llanvost, Llanmimerchemeth, Neath,  
 Newport, Prescor, St. Edes. Stamford, Stop-  
 port, Newbury, Hempsted, Koffi. On Friday af-  
 ter at Cobentry, Chepstow. On Monday after  
 at Belton, Stamford. Monday after. the third of  
 July, at Haberil. On Sunday fortnight after  
 Midfomer, at F. dzinghay. On Monday before  
 St. Bartholomew at Sanblitch. On Monday  
 after St. Michael at Falsely, St. Fairth by  
 Rozwisch, St. Michaels. On Tuesday at Salis-  
 bury. On Thursday at Banbury. Monday fort-  
 night after Whitsunday at Darton, and soebery  
 Monday fortnight until Christmas. A fair at  
 Burnham-westgate in Rozfelk, Lammas Eve,  
 and fife days after.





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